CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 8, 1837. NO. 817.---VOL. XVI.—NO. 14.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MOURNING APPAREL.

It is curious to notice the variety of colors which in different nations have been thought the most suitable expression of grief. In Europe, as with us, the ordinary color for mourning is black. In China, white; in Turkey, blue, or violet; in Egypt, yellow; in Ethiopia, brown. White, we are told, prevailed with the ancient Spartan and Roman ladies; the same color was used in Castile on the death of princes. Reasons are assigned for these several colors. White is supposed to denote purity; yellow, that death is the end of human hopes, as leaves, when they fall, and flowers when they fade, become yellow; brown, the earth, whither the dead return; black, the privation of life, as being the privation of light. Blue expresses the happiness which it is hoped the deceased enjoy; and purple, or violet, sorrow on the one side and hope on the other, as being a mixture of black and blue.

And the lesson we learn from this great variety of tastes is that nature dictates no particular color for mourning apparel. So far as she is concerned, white is quite as appropriate as black; the affair is wholly one of fashion and caprice. So that the way seems open for saying a few words from the many that may be said, against the custom, almost universal among us, of wearing a special dress, a black mourning garb on the death of friends.

One objection to the custom is that the dress must usually be provided at a season, of all others the least suitable and which, it would seem, the Deity intended for a holier improvement. The period he has chosen for the most solemn visitation of his providence is generally given up to the most trifling pursuits; at the very hour when the angel of death has been sent to our dwellings, they exhibit a scene wholly unfavorable to the proper impressions of the occasion. 'Oh I have not had time to think,' was the reply of a lady to whom some inquiry had been put relative to the death of her friend. 'The dress makers have been here busily engaged for two days and I have had to be with them, and the whole family are occupied in providing their mourning.' Such is a common picture of the state of families in our country previous to a funeral. Instead of all this confusion and care should not that lady have sought to realize the sacred influences of the occasion and to produce in the minds of her children and those about her, the impressions for which it was designed? The time which elapses, from the death to the interment of our friends should be as free as possible from all perplexing cares,—those especially, at such a season most of all unworthy, which regard the clothing of the body. We should seek at this interesting hour, calm and rational views of death, of the relation of this life to a future, of our duties and hopes, and dwell, as we naturally shall, if allowed time for reflection, upon the loved ones who have been called from us, all they were and did and said deserving our remembrance. What a blessed season for profitable reflection, yet how shamefully abused! Happy hour for the sowing of that good seed, which shall spring up unto everlasting life, when the gentle dew of sorrow has fallen upon the heart and the kindly influences of our heavenly Father would quicken and mature the harvest! And yet how often is this precious opportunity unimproved; not from any willful negligence to the dealings of providence, but from the despotic sway of that tyrant, Fashion.

The custom we would censure involves many, who can ill afford it, in great expense. This often is a serious consideration. Why should the poor man, who with a large family has perhaps for months been struggling with the evils attendant on sickness, be required to furnish each member of it with a funeral garb, when, as it may be, their wardrobe already meets their wants? It is needless to say that he need not comply with the custom. So long as it is sanctioned by all classes, by the intelligent and the learned, as well as by the less favored, he will comply with it. Nay, I question whether, under these circumstances his compliance be not commendable. It is in our community the concerted expression of grief. Shall he alone by disregarding it give occasion for others to reproach him with a want of due seriousness, or sorrow, with which perhaps his heart is wrung? No, so long as the custom is sanctioned among us as at present, it must be to the poor a source of very great expense. It may be added that in the hurry and excitement of the funeral season a wise economy seldom has place. The duty of providing for the family often passes into the hands of the uninterested and extravagant; and the afflicted man is drawn away from all improvement of his affliction by the heavy demands his means will not allow him to satisfy.

And of what possible use is the mourning garb? Does it benefit ourselves, or the dead, or others? We are confidently told that it indicates the respect and sorrow we feel for the departed. But pray how does it indicate this? Simply because the community has agreed that it shall be considered the symbol of respect and sorrow. No matter whether these feelings exist or not; there is the external sign, the legal coin, and it passes current. In a word, mourning apparel is only a conventional expression of grief, which may as well be otherwise represented if public sentiment chooses. In one, or two villages in our state, the people by general consent, have, wisely as we think, agreed to abandon its use. With them it has ceased to be the expression of grief; and the mourner mourns not the less sincerely for being clad in white, or in garments worn in the presence of the departed.

The abuse of a thing is no final objection to its use; but we would submit whether the frequent perversion of the custom in question from its original intent should not be in the minds of the serious a strong motive for its rejection. That the mourning garb is often assumed by those, who feel at heart no grief, is matter of common experience. How often is its use made to depend on the issue of a will! How often has the weed of affliction been torn from the hat because he, who in mockery of affliction had assumed this badge, has failed to possess an expected estate! How often have the young and gay yielded wholly to this custom and done violence to their moral sensibilities by assuming the appearance without the reality of sorrow! But the custom appears in one of its worst features when it leads parents to deck young children in what to them is an unmeaning attire. It is mockery indeed to shroud in black the smiling face of childhood and bind the emblems of mourning about the careless forms of those who know no grief. We doubt whether in most cases any other principles are appealed to but their vanity and love of ostentation.

These considerations are submitted kindly and with great respect for the feelings of many sincere Christians who may not assent to them. Perhaps they have not seriously pondered upon the custom in question for the sake of determining its fitness. Or perhaps on mature reflection, they yet regard it in a different light. It has seemed to us that we most honor our friends by waiting on their obsequies in the same dress we wore in their presence. It was a custom of the ancients to hire mourners, who by cries and other outward expressions of grief should discharge for them a task it was believed both piety and affection required. Sorrow, it was supposed, must be manifested by itself, as being a state of mind incompatible with other feelings, and with the discharge of daily duties. Does not the use of a distinct mourning garb imply a somewhat similar notion? Has it not its origin in erroneous views of the nature and design of bereavement? We would mix up sorrow when it comes, with our daily duties and pleasures. There should be no sudden step from grief back to duty and pleasure, but the mind should be so schooled that a rational sorrow shall but hallow our duties and temper our pleasures. Is it not thus our heavenly Father would have his children drink of the bitter cup? Is it not thus Christianity would have affliction improved? And why then adopt this outward expression? Of what possible avail to be thus distinguished as mourners among those with whom we walk? It is enough that we are still allowed communion with the spirits of our departed friends; and without a gloomy costume, their image may be ever in the memory, their everlasting home in the affections. F. A. W.

TEMPERANCE CAUSE IN SWEDEN.

The following information respecting the Temperance cause in Sweden, is from a letter of the Rev. George Scott, an English Wesleyan minister at Stockholm, to William Ropes, Esq., of St. Petersburg. Mr Ropes is well known to our readers, as a merchant from Massachusetts, who for many years has resided in St Petersburg, where he has done much to promote the diffusion of religious truth in Russia, and the neighboring countries. The letter is dated Stockholm, Oct. 14, 1836.

N. Y. Observer.

'For a considerable time, the Stockholm Temperance Society has not been by any means flourishing: 'tis not easy to make head in a country, where less than three millions of persons drink, annually, forty million gallons of brandy; and the leading men, in the direction, being themselves discouraged, principally, because they did not rest their confidence, and build their hopes of success, on the immovable rock of religious principles; feebleness marked all their proceedings, and the cause was losing ground, notwithstanding many pleasing instances of good effected. But God, who graciously watches over every good word and work, sent the pious friends of Temperance a most seasonable encouragement.

In the month of June last, the Rev. R. Baird, of Philadelphia, visited Sweden. This devoted and accomplished servant of God had been for some time residing in Paris; sent to Europe by the friends of Religion and Temperance in America. While there, he found the necessity of publishing a history of the rise and progress of Temperance Societies, several copies of which he brought to Stockholm. While here, he had conversations with several ministers of State, and other leading men; and was honored with an audience, first with his majesty the king, and then with his royal highness the crown prince, when the only subject was Temperance. His majesty not only presented to Mr Baird a gold medal, but what was to the man of God a more pleasing proof of the interest taken in his visit, promised that he would, with as little delay as possible, order a translation of his book into Swedish, that it might be published and circulated in this country. Before leaving, Mr Baird (with whom I had, I may say, hourly intercourse,) enjoined it upon me, as a duty not to be neglected, that I would see the crown prince, and endeavor to obtain a remodelling of the Temperance Society.

Since Mr B.'s departure, I have twice had a conversation with his royal highness; the latter one peculiarly free, full and satisfactory. H. R. H. assures me that he takes a deep interest in the subject; seeing, as he does, with distress, the ravages committed by brandy; that he has been laboring to abolish coporeal punishment in the army, but it is met by the remark, you must first banish brandy, for when the soldier by drunkenness makes himself a beast, he must be treated as such; that five years ago, when the Society was first formed, he resolved to discontinue the use of brandy himself—and though it was the universal custom to take a little before meals—though he has often been tempted by cold, fatigue, and the solicitations of others—he has never swerved from his purpose, nor allowed a drop to pass his lips. He gave me an account of the progress of intemperance in some districts, which were horrifying. There are whole villages whose inhabitants do nothing for several weeks but drink brandy. Each peasant in these villages is allowed to make a certain quantity for household consumption;—To-day John distils, and his neighbors assemble in his dwelling, till the quantity is made and drunk;—Next week Matthew distils, and the party adjourns thither; and so on, till the legal quantity of grain has been irrecoverably destroyed, and the brandy produced drank hot from the still.

With the freedom which only foreigners could use, I made two urgent requests; 1. That H. R. H. would converse with our aged, and highly respected General, on the subject, it being desirable that he should become President, and I having reason to believe that he would obey a hint from such a quarter. 2. That H. R. H. himself would stand forth as a patron for the Society, and take part in its labors—the first he consented to at once, and the second he did not object to, provided a new Society is formed, the same in principle, but differing in name from that now existing. In conclusion, he requested me to see him again, in November, and to be prepared with a plan of operation, before which time he would have seen, and he hoped, prevailed on the General referred to.

A pious and talented young man, has also, felt himself constrained to venture the issuing of a monthly periodical or temperance newspaper; and a few of us here, have agreed to protect him from pecuniary loss; from this I expect much good, as the subject will be viewed in connexion with pure and undefiled religion.'

LITTLE PEACE MAKER.—I went into a school of little children in B——. While talking to the school, a wicked little boy six years old, doubled up his fist and struck his little sister, sitting by him, four years old, on her head. She in the true spirit of war, doubled up her fist to strike back. Just as she was about to give the blow, the teacher caught her eye, and said to her—'My dear, you had better kiss him.'

In a moment the little girl's feelings all changed, She threw her little arms around her brother's neck, and began to kiss him.—He began to cry, and the tears rolled down his cheeks,—the little sister wiped them away, and tried to comfort him, the harder he cried. A kiss for a blow! This is overcoming evil with good. That little boy was cautious how he struck his sister again. —*Buffalo Spectator.*

INCIDENT IN MODERN HISTORY.

GEORGE FOX.

'Perhaps the most remarkable incident in modern history,' says Teufelsdrockh, 'is not the Diet of Worms, still less the battle of Austerlitz, Waterloo, Peterloo, or any other battle; but an incident passed carelessly over by most historians, and treated with some degree of ridicule by others; namely, George Fox's making to himself a suit of leather. This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself; and, across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls; who therefore are rightly accounted prophets, God-possessed; or even gods, as in some periods it has chanced. Sitting in his stall, working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had nevertheless a living spirit belonging to him; also an antique, inspired volume, through which, as through a window, it could look upwards, and discern its celestial home. The task of a daily pair of shoes, coupled even with some prospect of victuals, and an honorable mastership in cordwainery, and perhaps the post of Thirdborough in his Hundred, as the crown of long faithful sewing,—was nowise satisfaction enough to such a mind; but ever, amid the boring and hammering, came tones from that far country, came splendors and terrors; for this poor cordwainer, as we said, was a man; and the temple of immensity, wherein as man he had been sent to minister, was full of holy mystery to him.

'The clergy of the neighborhood, the ordained watchers and interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to 'drink beer, and dance with the girls.' Blind leaders of the blind! For what end were their tithes levied and eaten; for what were their shovel-hats scooped out, and their surplices and cassock-aprons girt on; and such a church-repairing, and chaffering, and organing, and other racketing, held over that spot of God's earth,—if man were but a patent digester, and the belly with its adjuncts the grand reality? Fox turned from them, with tears and a sacred scorn, back to his leather-parings and his Bible. Mountains of encumbrance, higher than Ætna, had been heaped over that spirit; but it was a spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man's force, to be free. How its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine.—'So bandaged, and hampered, and hemmed in,' groaned he, 'with thousand requisitions, obligations, straps, tatters, and tag-rags, I can neither see nor move. Not my own am I, but the world's; and time flies fast, and heaven is high, and hell is deep. Man! bethink thee, if thou hast power of thought! Why not; what binds me here? Want! Want!—Ha, of what? Will all the shoe-wages under the moon, ferry me across into that far land of light? Only meditation can, and devout prayer to God. I will to the woods; the hollow of a tree will lodge me, wild berries feed me; and for clothes, cannot I stitch myself one perennial suit of leather!'

'Historical oil-painting,' continues Teufelsdrockh, 'is one of the arts I never practised; therefore shall I not decide whether this subject were easy of execution on the canvass. Yet often has it seemed to me as if such first out flashing of man's free-will, to lighten, more and more into day, the chaotic night that threatened to engulf him in its hindrances and its horrors, were properly the only grandeur there is in history. Let some living Angelo or Roso, with seeing eye and understanding heart, picture George Fox, on that morning, when he spreads out his cutting-board for the last time, and cuts cow-hides by unwonted patterns, and stitches them together into one continuous, all-including case, the farewell service of his awl! Stitch away, thou noble Fox; every prick of that little instrument is pricking into the heart of slavery, and world-worship, and the Mammon-god! Thy elbows jerk, as in strong swimmer-strokes, and every stroke is bearing thee across the prison-ditch, within which vanity holds her workhouse and rag-fair, into lands of true liberty; were the work done, there is in broad Europe one free man, and thou art he!

'Thus from the lowest depth there is a path to the loftiest height; and for the poor also a gospel has been published. Surely, if, as D'Alembert asserts, my illustrious namesake, Diogenes, was the greatest man of antiquity, only that he wanted decency, then by stronger reason is George Fox the greatest of the moderns; and greater than Diogenes himself; for he, too, stands on the adamantine basis of his manhood, casting aside all props and shores; yet not, in half savage pride, undervaluing the earth; valuing it rather, as a place to yield him warmth and food, he looks heavenward from his earth, and dwells in an element of mercy and worship, with a still strength, such as the Cynic's tub did nowise witness. Great, truly, was that tub; a temple from which man's dignity and divinty were scornfully preached abroad; but greater is the leather hull, for the same sermon was preached there, and not in scorn, but in love.'—*Sartor Resartus.*

THE FOUNTAIN HEAD.

AN ANECDOTE.

The ancestors of a noble Scottish Duke, were of the Roman Catholic persuasion, and the family continued so until a comparatively recent period. The following curious anecdote is related of the last surviving head of the family, and the circumstance is believed by many to have been chiefly instrumental in bringing about a change in his religious opinions. The nobleman in question,* possessed very extensive estates in the northern part of Scotland; the management of which was intrusted chiefly to the care of various stewards, or as they are there called *factors*; notwithstanding which he resided upon them personally, the greater part of his time, and was considered on all hands as a liberal gentleman and a kind landlord. A tenant of his who indeed may be called a sort of retainer, as his forefathers had lived during several generations on the land--unfortunately, through inadvertence and ignorance, broke one of the covenants of his task or lease, of no importance in itself, yet sufficient to entitle the landlord to eject the occupant. Upon being informed of the mischief he had committed, and of the fatal consequences that might ensue to himself and family, he repaired to one of the 'factors' and without attempting to palliate the offence, save that it was unconsciously done, he begged the steward's good office at the castle, that he might have the lease renewed at a small fine. The steward either rigorous in his duty, or having another to serve, declined to interfere, and bade the poor man prepare to abide the issue of his indiscretion.

Sorely dismayed but not in utter despair, he tried another and another factor, but still received the same kind of answer. Half frantic at his ill success, but determined not to yield to his fate, whilst there was the least glimmering of hope, he resolved, at length to apply personnl to the noble peer. He repaired to the castle, humbly requested an audience, which was kindly granted. The poor man told his honest tale, without a gloss or an attempt to excuse; he merely urged that he was poor, and with a large family; that the broken clause was one of which he did not even know the existence; that he had besought in vain the favor, from the factors, of its being represented to their principal; and that to be turned out from the place where he was born, with all his family, would be utter ruin to them, and heart breaking to himself. The benevolent nobleman rejoiced the desponding farmer's heart, by informing him that he should remain, and should sustain no injury; and being struck with the shrewdness of some of his remarks, he directed that he should receive refreshments, after which he wished to have some farther conversation with him.

With renovated spirits, he rejoined his landlord again, who being curious to draw out the sentiments of this poor, but shrewd old man, showed him all parts of the castle, within and without. Among other places, they went into his chapel, which was beautifully enriched, with windows of stained glass, and other ornaments usual in Popish churches. Upon the farmer's asking what were the figures in the paintings, and on the windows, he was informed that they represented the blessed saints and martyrs of the Church. 'A weel' said the farmer, 'and what for, an't please your lordship, are sae mony o' them put i' ae place.' The peer replied, 'that they were intended to quicken the spirit of devotion in religious breasts, and that they were intercessors to the throne of Divine Grace, for sinners on earth, who appealed through them.' The honest Scotchman sighed and shook his head: which the nobleman perceiving demanded what moved him. 'Ah, my gude lord,' he replied, 'it does na belang to the likes o' me, to meddle or mak in sic like matters.' Being however urged at length, the man replied, 'a well my lord, I canna but think that a' the saunts i' your lordship's chapel, are, sae to speak, a wee like your ain factors,—I got nae gude fra nane o' them; but a blessed help when I came to the fountain head; an' if it please your lordship, I canna but think that there's a muckle chance o' a gracious reply fra the Lord above himself, as ye'll get thro' a' the saunts i' the calendar.' The noble peer, it is said, was so struck with the apposite remark, that he immediately turned his thoughts seriously to the examination of the faith he was professing, which ended in the renunciation of its tenets, and adopting the principles of the reformed Church.

* Said to be the ancestor, probably the grandfather, of the present Duke of Gordon.

THE COMPARISON—What in the history of the plague is more terrible than the fact, that the cholera has swept from the globe *fifty millions*, within ten years. Whose heart does not bleed at such destruction of human life? The mortality of this disease has stricken the world with horror.

At the present rate of death by alchohol, one million will fall by it, in the United States, in twenty years; and if its victims are as numerous throughout the world as in this country, it will slay within that period *more than fifty millions*. And who would not choose spasmodic cholera as the instrument of removal to eternity, in preference to intemperance.—*Concord (N.H.) Herald*

POWER OF RELIGION—SUPPORT OF WORSHIP—NEW THINGS, &c.

The following very sensible and well written passage is extracted from the work lately published under the title of the YOUNG MAN'S AID, from the pen of Rev. H. Winslow. It will afford our readers a fair specimen of its tone of sentiment, and style of composition.

If you would be true to your own mind and qualify it to put forth the greatest and most benign influence upon the world, you must become religious. What attainments in knowledge and in blessedness would the human race have ere this made, had all been sinless like the angels of Heaven, all constantly impelled onward by the holy and benevolent power of religion! Judge from the resurrection of mind often witnessed in men at their regeneration; the very countenance and eye speak the kindling of a new intellectual as well as moral life. Multitudes have thus been redeemed from inglorious torpor, and made active and distinguished instruments of good. Facts demonstrate that a very large proportion of that enterprise which goes to elevate and bless our nation and the world, both intellectually and morally, is of pious minds. Who are our public and professional teachers, the presidents, professors, instructers of our institutions of learning? Who are moulding the minds of the rising generation? Who are doing most to encourage universal education, and patronize all liberal and useful science? Speaking generally, religious minds are they that are carrying forward human nature, that are fostering the growth of intellect, that are promoting secular and civil rights, that are providing means to bless mankind, that are restoring a fallen world to its primeval paradise.

Read history; look abroad on the world. Who first taught mankind to think? Men taught by God. Who unlocked the earliest treasures of knowledge? Men imbued with knowledge from on high. And in more recent times, who awoke the world from a night of ages? Christians. Who introduced civil and religious liberty? Christians. Who have ever taken the lead in the march of the human soul towards a higher and more excellent condition? Christians. Who are at this moment resuscitating the dead intellect, and kindling the torch of science, in the dark places of the earth? Christians. In a word, who are putting forth an influence to reclaim this world of fallen, guilty, miserable minds to knowledge, to virtue, to God? Christians.

You will of course attach yourself to some religious society, have a name and a place in the house of worship, and give firm and constant support to a stated ministry. That you do this is essential to your character, both as a Christian and a good citizen. In towns where the preaching of the gospel is not enjoyed, or where it is by most neglected, energy and independence of mind gradually expire. Parents and children sink down together imperceptibly under the dominion of the flesh, into the stupor of heathen intellect. Go through our country, and mark the surprising difference between those places which have long enjoyed the influence of an enlightened, pious ministry, and those which have not. And even in towns favored with a preached gospel, the children of those families which shun the house of God, and waste the Sabbath at home or in the fields, will seldom come to anything good or great. Their history, like that of their fathers, will be briefly and sadly this—they were born, they ate, they drank, they were married, they had children like themselves, they died, they were buried, unknowing and unknown, unblessing and unblest.

And where do we find the abject victims of superstition and the miserable tools of political demagogues so numerous, as in places long destitute of the preached gospel? Much is jeeringly said by infidels of the disastrous influence of the Christian ministry upon human liberty. It is declared to be unfriendly to freedom of thought, to impose upon men the dark chain of superstition, to promote an aristocratic and lordly power over the people.

Now it happens, that in all ages of the world, and in all countries, those communities and nations which have enjoyed most real freedom of every name, social, religious, intellectual, civil, and have been most elevated on the scale of all that makes men and nations great and blessed, are those identically in which the Bible has been most faithfully preached. Where the Bible has been preached, not where it has been proscribed, either by avowed infidels or corrupt ecclesiastics, and in its place substituted the grovelling dogmas of men; where the Bible has been preached in its simplicity, purity, power, and has been understood, believed, obeyed, there have been the green spots of our earth, the oases of the desert. There men and nations have risen from darkness and thraldom to life and liberty.

When our noble sires crossed the ocean, they brought with them pious and educated preachers, and never did they plant a town but they ordained over it a Christian pastor and provided for his support. Little do infidels in Christian lands consider that the very liberty which they so much profess to prize, the very deliverance from abject spiritual servitude which they boast of, the very learning which they undertake to wield so learnedly against the Bible, they owe to that very religion which they hate and abuse. Their conduct is like that of the fabled serpent who bit his benefactor; kindly he took the animal into his bosom, in a frozen and torpid state, to warm and resuscitate it; but no sooner was its lost animation restored, than it thrust its venomous fangs into the very bosom which gave it life.

I have already spoken so fully of the Bible, that it is unnecessary to say more here of its divinity and its claims. But as in the progress of society and of *new things*, you will sometimes hear men of erratic minds undertaking to enlighten the world, treat the Bible as an old almanac which was of service once, but may now be laid aside for someting better and more modern, allow me to say that it is constantly becoming more and more apparent to all sound and thorough intellects, that the Bible, though the oldest book in the world, and though not given expressly to teach us natural knowledge, is yet in advance of all the sciences, arts, literature, governments and improvements of the world. You cannot advance any science which the Bible has not, in its moral aspects, anticipated; you cannot enter into any improvements of politics, law, civil institutions, domestic relations, where the Bible has not gone before you to prepare the way. At various periods have men risen up against it, and advanced imposing theories subversive of its divine authority, or of its doctrines; but they and their theories have perished together. Many a great perverted intellect has risen up, like a flaming comet in its lawless course threatening wide disaster, which has soon shot away and disappeared forever; while this divine luminary has been steadily ascending higher and higher towards its throne and zenith in the heavens. And as surely as the past may predict the future, the time must come when all science, philosophy, politics, every device for elevating and improving the human race will give to it their supreme homage.

But it is by some penurious minds supposed that the expense of sustaining the Christian ministry may be dispensed with, if we have the Bible in our hands, especially with commentaries and other helps to its meaning. Why then incur the useless expense of sustaining public worship? It is granted that the Bible read only, may accomplish much, but to exhibit its full power, it must also be preached; and to this work must men be consecrated. The principle of division of labor demands it, for the human mind is so constituted, that it cannot spread itself and act powerfully over a large surface; it must concentrate its efforts upon an individual object, and here is one of sufficient magnitude to engage all its energies. The law of human sympathy also demands it, for in order that truths may sway the heart most effectually, they must warm in the affections, kindle in the eye, shine in the countenance, and speak in the lips of a living being of like passions with us. And finally, the administration of divine ordinances demands it; for the sacred observance of these is essential to the order, stability and perpetuity of religious institutions.

As a good citizen, therefore, you must do your part well towards sustaining religious worship. It is important that you grow up from your youth with the sentiment, that it is as much your duty to support the preached gospel, as to provide bread for your children. When the indissoluble connection between the prevalence of pure religion and all the intellectual, social, and civil interests of men shall be more fully apprehended, every intelligent and virtuous citizen will more strongly realize his duty, even as relates simply to the present life, to do his part faithfully towards sustaining the preached gospel, both at home and abroad.

Whatever tends to exalt mind and character; whatever imparts to the immortal spirit dominion over the lusts of the flesh, the lusts of the eye and the pride of life; whatever tends to diffuse through society the charms of elevated and benevolent sentiment; whatever tends to break from the mind the fetters of bigoted ignorance, and infuse into it the life of genuine liberality; whatever lifts up the sweet smile of virtuous blessedness in the domestic circles; whatever encourages and rewards industry in all classes; whatever sustains the institutions of science and of equitable civil government; in short, whatever is concerned in the promotion of that godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come, every wise and benevolent citizen will love and promote.

THE MOSS ROSE.—Very little faith is to be placed in the assertions of persons ignorant of gardening and botany as to the date of the introduction of particular plants; as a proof of which may be given the remarkable fact that Madame de Genlis, when she was in England saw the moss rose for the first time in her life; and when she returned took a plant with her to Paris, in order to introduce it into France, though the fact is that it was originated in Provence. The musk rose, Hakluyt tells us, in 1592, was first obtained from Italy, and it also was common in the time of Gerard. The single yellow rose was known to Gerard, but not the double, which was brought to England from Syria before 1629.

[From the U. S. Gazette.]

EASTER SUNDAY IN PHILADELPHIA.

Sunday, though not exactly the poet's 'day of gold from out an age of iron,' was distinguished by a very reasonable share of sunshine. When such is the case on Easter Sunday, we think the churches of Philadelphia are always peculiarly crowded and its streets especially gay. Though not a holyday in the European sense of the term, there is a traditional cheerfulness connected with its return which pervades even the grave monotony of an American community.

It has been said that in the United States the people have no holidays. It would not be difficult to give a philosophical reason for this. They have outgrown them as children outgrow toys. Graver affairs occupy their minds, and their general condition is one of such uniform comfort that every man can choose his own day of recreation and use it in his own way. There is a sketch of an Easter Sunday on the Continent (no doubt from the life) in a celebrated scene from Goethe's Faust, which exhibits the enthusiasm with which the slaves of labor and poverty in a German town participate in their short-lived enjoyment. It is spirited even in Lord Gower's indifferent translation.

'Turn round, and, from this hillock's height,
Back to the town direct thy sight.
See, from the jaws of yonder gate,
How thick the insects congregate;
They celebrate in guise so gay,
Our Saviour's resurrection day.
From lowly roof, and stifling cell,
Where labour's murky children dwell—
From chamber close, and garret high,
From many an alley's dismal sty,
And from the venerable night,
Shed by the church's shadowy height,
They wander forth, and court the light.—
See how the myriads buzz and throng
The garden and the field along;
See, on the stream, how thick they float
The steadier barge, and heeling boat.
How yonder skiff, o'erladen, laves
Its gunwale in the rippling waves.
Yon distant mountain-path no less
Is gleaming with the tints of dress.

I hail, in yonder rout and coil,
The short-lived heaven of those who toil;
I almost shout, like them, for glee,
And am the man I seem to be.'

FOR THE REGISTER AND OBSERVER.

SKETCHES OF THE DOCTRINES OF THE NEW CHURCH. No 4.

It has been stated that this church regards death as no interruption of life; and that after the natural body or material covering of the spiritual body drops away, the man, in his spiritual body lives in a spiritual world, in full possession of his senses and faculties; and some views connected with this subject and illustrating the nature and substantial reality of the spiritual world, were also given.

In that world are Heaven and Hell. These are exactly opposed to each other; and between them there is not only exact opposition but entire separation. They are perfectly apart from each other, and between them is this world. Therefore, in this world, not only are good men and bad men mingled together, but good and evil are mingled in every man and in every thing which surrounds man. The cause of this is, that the influences of heaven and hell meet here; and because they so meet and act against each other, an equilibrium is created and preserved, by means of which man is in freedom. There are influences from above which would lead him thither; and there are influences from below which would sink him down; he may yield to either, but neither have a power which he cannot resist. One or the other may for a time somewhat prevail; but the state of the best is never so good as to make humility and watchfulness unnecessary; and the inducement to sin is never so strong as to be irresistible. These influences thus mingle and qualify each other, for the very purpose that man may, freely, choose whom he will serve.

This mingling of good and evil in the human character, is not suddenly and wholly terminated at death, but its removal is a gradual work, wrought by appointed means, which are means of moral discipline. And while this work is going on, the man is neither in heaven nor in hell. No man on earth is so good, that much of evil and error does not cling to him; and until it is removed or rendered powerless, he cannot be an angel. So no man throws wholly aside all regard to apparent good; but if he is essentially evil, then this evil principle hereafter casts off all appearance of good and all pretence to justice and truth; and then the man becomes and appears in his whole life and conduct, what he really is, a devil. The ultimate and eternal condition of every one is determined in this world; but it is not at once developed and made known at death.

When these changes have taken place, the good man is in heaven. For heaven is goodness. It is not an arbitrary reward; it is not a gift from one who gives or withholds only at his own pleasure, for God wills to give the blessings of heaven to all. It is not the wages earned by labor or merit, for heaven is infinitely beyond human desert. But it is a willing reception of heavenly life from its only source, and thus, of heavenly happiness.

By obedience to the laws of God, acknowledging him as the source not only of the law but of the power to obey, man may overcome his evil propensities and regenerate his affections. Self-love dies within him and he loves the Lord supremely and his neighbor as himself. This state of the affections opens the mind to all wisdom and the heart to all happiness. In this love and in its constant exercise and growth consists the happiness of heaven. They in whom it reigns, are continually wiser and happier through eternity; for every new indulgence of their reigning affection gives to it new strength, and enlarges their comprehension of the nature and works of Him who is love itself. All, whose life it is thus to love and live, come together. They draw near to help each other in doing good; and they are nearest to each other, who, from the adaptation of their characters and uses, can yield each other the most effectual aid. And this principle governs and forms the whole organization of all the heavens.

The opposite of this is Hell. They who have given themselves up to self-love, flee from the presence of the good, because it torments them; and they herd together. The ever burning fires of hell are the fires of hatred; and its ever living torments are the pangs of envy and malice, and the cravings of all foul desire. These things are restrained and repressed by divine providence so far as they may be without destroying the life of those who can live only in them; and for this purpose and to this extent, restraint and coercion are used; but no further. In hell, regeneration and real reform are impossible; and punishment is always limited by its possible usefulness. 'If I make my bed in hell, thou art there;' and even there He is a God whose infinite love reaches farther than the lowest depth of its abysses. Gladly would He gather under his wings, even them who are there; but they will not. And He permits no suffering to fall on them which they do not make necessary and inevitable.

Heaven and hell are essentially states of character; but angels and devils have without and around them, an external world. And if the views presented in our last sketch of the way in which this external world is created from and exists in correspondence with the internal world of thought and affection, were at all intelligible, it will be understood, in some degree at least, what heaven and hell are as the abodes of the good and of the evil. It was there said that the spiritual world is the instrument by means of which this natural world is created, and that it is shadowed forth in this. And it is obvious that neither heaven nor hell is fully and adequately represented here, from the fact that they are both represented here, and therefore they qualify each other. But, if we will think of what is good and pure and beautiful here, and remember that it is created by influences from heaven, striving with a depraved nature and struggling into feeble and uncertain existence;—and then imagine all this, purified, strengthened, elevated, multiplied beyond measure, free from all spot and mixture, a universe always in the first freshness of creation, with no stain, nor decay, nor violence, nor conflict, nor fear, nor death, nor any thing but life and light, and the blessedness of constant usefulness,—then we may imagine heaven.

Hell, says the psalmist, is 'turned upside down;'—it is the opposite of heaven. And it is enough to state this thus generally, without pursuing a painful truth into farther detail.

FOR THE REGISTER AND OBSERVER.

REMINISCENCES OF AN INEXPERIENCED CLERGYMAN. No. V.

WASHINGTON CITY.

From Mt Vernon we returned to the city, having accomplished all one would wish in a single day. Our thoughts were all employed —our hearts were full. On the following morning we took a curricle and drove to the President's house. It was designed and completed by James Hoban. It is built of white freestone, two stories in height, and has two entrances—one on either side, ornamented with porticoes. We were not much pleased with the portico on the side from which we entered. The columns are at irregular distances and have the appearance of plastered brick or stone. We were first ushered into a common apartment supported by pillars resembling white marble, as they probably were. It contains busts of Americus and Columbus. They may be, for aught I know, very good likenesses, but they certainly are rather ugly, especially that of Americus. They are not what imagination conceives or demands. We then passed into a setting-room decorated with azure ceiling—satin-silk arm-chairs and window curtains of the same rich color. Busts of Washington and General Jackson faced each other on opposite sides of the room. That of Washington is very poor—that of Jackson very good. We thence passed into the great room, the levee apartment. It is truly magnificent. It is 90 or 100 feet in length, and ornamented with three candelabras, three centre tables of sienite marble, eight splendid mirrors, and four mirror tables. You tread upon a rich and splendidly figured carpet. The figure I do not exactly recollect, but its prevailing colors are red and yellow or white. The sofas and easy-chairs are covered with light blue satin silk. The walls are deep yellow with a border of crimson. The curtains some of which are very gracefully supported by imitations of the human arms thrown around them, are white, blue, and light-yellow commingled. The room in some particulars will hardly bear criticism. The light yellow of the curtains, deep yellow of the walls and the scarlet borders, do not correspond together.

It was the unanimous opinion of our ladies that the carpet needed the cleansing effect of tea-leaves. There are no portraits, paintings or engravings. We next entered the apartment where the General usually receives his friends. It is furnished in a simple but costly manner. Its chief attraction is a fine painting of Washington by Stuart. General Jackson was unable to make his appearance in consequence of indisposition. Though we had seen him before, we regretted we could not witness his courtesy, and partake of his hospitality in the nation's palace.

Our next point was the vestibule on the south side looking towards the Potomac. The view is very good, though the house being upon a somewhat level site, cannot command a very extensive prospect. The grounds on this side are diversified by some handsome swells clothed with grass,—are appropriately laid out, and in the neighborhood of the house beautified with various flowers and plants. On the whole, it is a seat worthy the people's idol.

We then drove to the building for the accommodation of the State Department—examined the Library and the other rooms, containing, among other curiosites, the treaties made by the United States with foreign nations. One in the Turkish language was very curious, and attracted much notice. There were exhibited to us the great seals of England, Sweden, France, Russia, &c,—the signatures with their own hands, of Alexander, Francis 1st, King John, Bernadotte, the Sultan, Don Pedro, Louis Phillippe, Bonaparte, &c.—The original Declaration of Independence as penned by the father of the Rev. Dr Palfrey,—the original Constitution of the United States,—the commission of Washington as Commander and Chief of the American forces, and his letter to Congress that accompanied the Constitution of the U. S.—also, various Roman gold coins,—engravings on silver and gold,—a gold box set with a vast quantity of diamonds, valued by lapidaries at 3000 dollars, presented by the Emperor of Russia to our Charge d'Affaires for John Quincy Adams,—a singular shawl presented by the Emperor of Muscat to a Lieutenant in the Navy,—Turkish guns from the Bey of Tunis,—Turkish swords from the Pacha of Egypt, &c.

The War Department came next, with its office of Indian affairs decorated with numberless portraits of Indian chiefs, squaws and papooses.

The Patent rooms then received our attention, with their heating, cooking, and ventilating apparatuses, &c.—a maze of inventions! pity it is no more. It was one of the best illustrations of the American character. We noticed a remarkable testimony to the principles of phrenology, in the vast organ of constructiveness developed on the head of the overseer.

THE CAPITOL AGAIN.

This building was designed by William Thornton, and accepted by General Washington. It is 215 feet above the level of Pennsylvania Avenue,—built of the same materials with the President's house, and has two magnificent wings. On each of these wings is a low dome, and in the centre of the building, rises one large, lofty and noble. Porticoes of different style and magnitude project from either side, and a stone balustrade encompasses the whole. The Rotundo is situated between the two wings, and is circular in shape. It is marble throughout, with the exception of the green baize doors through which you enter, and the sky-light above. The floor is a solid and handsome pavement, and the dome reaches beyond the roof of the main building. The lightest footstep—the touch of a walking cane —conversation in a whisper are reverberated along the walls and to the height of the dome in a most astonishing manner. The sound of a pleasant voice is re-echoed so as to be exquisitely melodious. Soft music comes to the ear in tones of witchery that it possesses no where else. In the niches are four pieces of sculpture. One represents the landing of our Pilgrim fathers,—another a contest between Daniel Boon, one of the first settlers of the West, and an Indian chief,—the third, William Penn and two Indian chiefs engaged in a treaty beneath an elm tree on the eastern bank of the Delaware near Philadelphia—the fourth, the delivery of Capt. John Smith, of Virginia memory, from a violent death about to be inflicted on him by King Powhatan. He is saved by the intercession of Pocahontas, who is brought before the eye of the spectator in a masterly manner. In the other niches are the following paintings by Col. Trumbull:—the Declaration of Independence; Surrender of Burgoyne; Surrender of Cornwallis, and the resignation of Washington at Annapolis in '83.

The Library room is spacious, being 92 feet long, 34 wide, and 36 high. It contains 12 arched alcoves, a gallery extends nearly round with recesses answering to the alcoves below. Fluted pilasters, in imitation of the pillars in the Octagon Tower at Athens, adorn the several alcoves. The number of volumes is about 14,000. There are in this room busts of Jefferson, La Fayette, and Napoleon; that of La Fayette is poor.

The Chamber of the House of Representatives resembles an ancient Grecian Theatre. Its greatest length is 90 feet, its height 60. It is decorated with 24 superb columns of mixed marble or breccia, of the Corinthian order quarried from the banks of the Potomac. These support capitals of white Italian marble, and rest on bases of free-stone. A dome of remarkable beauty springs from them, painted to represent the Pantheon at Rome. This was done by Bonani, a young Italian artist, who died a few years since. An immense chandelier of gilt bronze hangs from the centre. The speaker's chair is placed under a canopy:—above is a colossal figure of Liberty, and beneath the latter, on an entablature is the American Eagle. In front of the chair is a fine statue of marble representing History,—red moreen hangs between the columns fringed and festooned. A full length portrait of La Fayette completes the decoration of the hall.

The Senate Chamber has the same form. Its greatest length is 75 feet, its height 45. A gallery extends nearly round supported in part by Ionic columns of Potomac marble, with capitals in imitation of those of Minerva Polias. The dome is ornamented with square caissons of stucco, and the walls with drapery of straw-color between pilasters of marble.

Beneath the Rotundo is what may be denominated a Crypet supporting the floor above by 40 columns. On the same level is the apartment used by the Supreme Court of the United States. The ceiling of this room which is somewhat peculiar, is supported by columns of massy Doric in imitation of those in the temples of Postum. There is a concentration of golden rays immediately over the head of the Chief Justice. Three marble figures adorn the East front:—the Genius of America, Hope and Justice. In front of the Capitol on the west side, is a noble monument erected to the memory of the American officers who fell in the Tripolitan war. It was wrought in Italy and is contained within an oblong marble vase. The ascent to the top of the Dome is rather fatiguing—but one is sufficiently repaid by the view.

The grounds about the Capitol—Pennsylvania Avenue—the President's House—the apparently distinct villages of the city—Columbian College, the Navy Yard—Greenleaf's point, the National burying ground—the Potomac and the bridge thereon—Georgetown—the road to Alexandria and Mt. Vernon &c. all lie before you as if mapped or distinctly engraved. So much for Washington and its environs. As Congress was not in session and the Sabbath had passed—I have nothing to say of politics or the state of religion. The next day I parted from my friends and stepped aboard a steamboat to descend the Potomac on my way to Virginia.

S. A. D.

LETTER FROM FRANCE.

We copy the following interesting letter from the N. Y. Observer.

BOLBEC, (Lower Seine,) Dec. 7, 1836.

Liberty of worship in France.—Trial of Mr. Masson.—Trial of Mr. Pillot.—Intolerance of the Catholic Priests.

In the month of August last, I wrote you a letter on the attempts made against religious worship in our country. Since then, some new facts have occurred; some judicial sentences have been pronounced, and the Catholic clergy have openly showed feelings of intolerance. I will sum up these details in few words.

About six years ago, on the express invitation of the pastors of La Mottee-Chalancon (department of Drome,) a humble and pious christian, named *Masson*, began to read the Bible and to carry the consolations of religion to the sick scattered in the country. He also held religious meetings. His faith, his zeal, his activity recommended him wherever he went; and for three years he had been authorized by all the consistories of the department of Drome to exercise the functions of an evangelist. Mr. Masson established himself in the small town of Bourdeaux, (which must not be confounded with the commercial city of Bourdeaux,) and there he quietly discharged the duties entrusted to him. But a new mayor having been appointed, he ordered Mr. Masson to abstain from every religious function, and to discontinue his meetings. The evangelist refused to obey, and soon after, was cited before the tribunal of Die, under the charge, 1st. of having formed an illegal association, of which he was head; and 2d. of having let his house for meetings of this association. He was even accused,—a thing you will hardly believe,—of thieving: because in making collections for our religious societies, he had received jewels and other voluntary gifts for these institutions! Thus, the zeal he showed for Missionary, Bible and Tract Societies, was turned into a crime by the French magistrates! True, the charge of thieving was abandoned by the king's attorney, after an explanation; but the other two heads of accusation were maintained, and the tribunal of Die condemned Mr. Masson to two months' imprisonment and a fine of 50 francs.

When this sentence was known among French christians, it caused the most painful sensation. An inoffensive evangelist, a humble servant of the gospel, who had been even formally authorized by several pastors of the national church, not allowed to hold religious meetings! Our whole work of evangelization was endangered by this unjust judicial decision, and it was resolved to bring the cause before a higher tribunal.

Mr. Masson appealed to the royal court of Valence, and there he was honorably acquitted. All the pious pastors of the province, hastened to give testimony in favor of Mr. Masson before his judges. 'It was an affecting and solemn spectacle,' writes an eye witness, 'to see nine pastors come up successively to the bar of the court, and attest under oath, facts most honorable to Mr. Masson, who had been cast into the dust, and covered with disgrace before the tribunal of Die. Some related incidents of uncommon disinterestedness, others actions which showed his remarkable zeal and piety; all represented him as a simple, humble christian, worthy of the respect of all good people. When the president of the court pronounced the acquittal of Mr. Masson, his words were received with thunders of applause, and the audience exclaimed: 'Live the court of Valence! honor to the court of Valence!' The pastors came round Mr. Masson, and offered him their cordial congratulations. The audience retired, deeply moved with this touching scene.

It is gratifying to see that Mr. Masson gained his cause; it must not be forgotten, however, that the legal guarantees of liberty of worship are insufficient in France, because the 5th article of the charter is contradicted by the articles of the civil code of Napoleon, and because the magistrates adduce the recent law against associations, to shackle religious meetings. All depends at present on the arbitrary decision of a judge, and this is not a safe position. If one court acquits, another condemns for the same actions. The case of Mr. Pillot affords another example.

I have already written to you of Mr. Pillot, who was appointed minister of the universal Christian church, (see New York Observer of October 29th.) This pastor, who preaches doctrines very like those of Unitarians, was summoned to appear before the court of Versailles, and condemned to six months' imprisonment, as guilty: 1st, of having set up religious worship, and met more than twenty persons on stated days, without leave of the government; 2d, of having worn the badges of a Catholic priest, though not consecrated to the priesthood; 3d, of having broken the seals of the magistrate affixed to the door of his church.

Mr. Pillot appealed from this decision to the royal court of Paris, and on the 30th November, in the midst of a numerous concourse of spectators, the cause was formally heard. I will not give the particulars of this trial, which would have little interest for your readers, since they consist of judicial discussions of the laws relating to liberty of worship in France. The following is from the address of Mr. Pillot's counsel, and seems to me to state the case correctly in a religious point of view:

'It would be easy to show, that a free government is more favorable to religion than the systems of privilege and intolerance. To be convinced of this, it is enough to examine with attention and candor the progress of religion since the revolution of 1830, that is to say, sicne the time when the Catholic religion was placed on the level of other denominations by the common law. From that moment, we may remark that the warm disputes against Christianity ceased, and the maxims of Voltaire, adopted by the old liberal school, were abandoned to pamphleteers of the lowest class.

'Now, in books of mature thought, which issue from our press, Christian creeds are expounded respectfully; they are announced as sacred and useful truths. A decided reaction has taken place; the age of hatred and infidelity has passed away; religious doctrines spring up on all sides, and the connexion is traced between the wants of the age and the fruitful principles of Christianity. The world believes anew and returns to God. All this is so, gentlemen, because religion has in fact, as well as in law, become a matter of conscience and of liberty.

'But if the catholic religion renews its former pretensions, if it resumes its tyranny and intolerance, if it is made an affair of the government, if civil magistrates are its apostles, and soldiers its ministers, then, gentlemen, you will again see religion the object of fierce dispute; then those men, who, under the influence of liberty, yielded to religious impulses, will feel impelled to defend their rights, and collecting the old weapons of infidel philosophers of the last century, will contend with violence against a religion that assumes not to save, but to govern the world.'

In spite of these reasonable and just reflections, the sentence against Mr. Pillot was confirmed. He must spend six months in prison for having explained in his own way the doctrines of the christian religion. This is a serious matter, and deserves the attention of all religious men. It is not Mr. Pillot, but the principle which has been settled in the case of this Unitatian pastor, which gives importance to this decision. Evidently, religious liberty no longer exists, when not more than twenty persons are allowed to meet for worship. If a Unitarian chapel is shut up to-day, to-morrow an evangelical church may be shut up. If a man is summoned before the court who may have committed some faults in his private conduct, and is put in prison for preaching without authority, to-morrow an irreproachable christian may be imprisoned under the same pretext. The friends of the gospel in France will not remain inactive in such circumstances; they will defend the liberty of worshiping in their journals, they will send petitions to the Chambers; they will address the deputies individually, to have this question brought before the national tribunal; they will, in fine, employ all lawful means to secure liberty of worship.

As to the Catholic journals, they quite exult at these prosecutions against dissenting chapels, and seem about to revive the maxims of the sixteenth century. They loudly proclaim that the Catholic religion ought alone to be protected and salaried by the state, and that other modes of religious worship should only be tolerated by special favor, with a view to lead back the straying; otherwise, this tolerance would be criminal and disorderly. They add that a government which places all religious denominations on the same level is a sceptical and atheistical government; and further, that liberty of worship is a sign of religious anarchy and disorder in a nation.

If you are curious to see a specimen of the reasoning of the popish journals, take the following from the Friend of Religion, (l' Ami de la Religion,) the avowed organ of the French Catholic clergy.

'If Mr. Pillot is not a priest, what right has he to perform worship? May the first-comer, priest or not, set up worship? The priests, consecrated and commissioned by a bishop, offer a guaranty to society. The charter, when it proclaimed liberty of worship, did not intend that any and every intriguer might put himself at the head of a sect, and be allowed to utter whatever extravagant opinions he pleased. At this rate a pagoda of Vishnu, or a temple of Venus might be established among us. The charter did not mean to sanction such absurdity.'

Another catholic journal says that, if liberty of worship be not severely restrained, we shall soon see Budhism, Fetichism, Mahometism, idolatry, the most absurd and abominable religions open their temples in the midst of France.

All this needs no serious refutation, and a citizen of New York would doubtless take him for a madman escaped from the insane hospital, who should say that liberty of worship would lead to opening temples in New England, to fetiches from the coasts of Guinea. But a more serious remark presents itself. The catholics of England and the United States, do not declaim against liberty of worship; on the contrary they plead for it as a precious guaranty, because they are the fewest. But when the papists form the majority, they undertake to oppress all other communions, and say that liberty of worship is atheism in disguise. We must always remember these words of pope Gregory XVI. in his encyclical: 'From the infected source of indifferentism, flows the absurd and false maxim, or rather the raving that liberty of conscience must be secured and guaranteed to all!'

Accept, &c. G. DE F.

FOR THE REGISTER AND OBSERVER.

THE PARABLE OF THE STATES.

A certain country was divided into several distinct States; and in these states the curse called slavery had been admitted. But the course of providence suffered the rights of the free people of these states to be in some measure infringed, which led them to more reflection on the natural rights of man, and these reflections led them to more correct views of the character of slavery. As they were disposed to resist the attempts made on their own rights, in assigning reasons for this conduct they very fully expressed their views of the natural rights of men, and avowed their belief that all men are created equal, and that liberty is one of the unalienable rights of man. On such ground these 'states formed a union, and a confederated government, to establish justice—to promote the general welfare, and secure the blessings of liberty to themselves and their posterity.' But it was thought by many not to be expedient at that time to abolish the slavery that then existed, and it was hoped by others that, by allowing a little more time for reflection, the people of each state would see that *consistency*, *justice*, and *honor* united, in the demand for the extinction of that curse, and then abolition would be a thing of course. In a number of the states, slavery was abolished within a few years, and they became properly *free states*. But other states adopted no measures to free themselves from this stigma, and the number of the enslaved became vastly augmented. Indeed the subject became alarming to men of reflection in the free states; for they not only feared but verily believed, that should slavery be much longer continued, God would not suffer such glaring inconsistency and injustice to pass unpunished; but would involve the country in terrific calamities.

While thousands were solemnly impressed with these ideas, some of them wrote much on the subject, wishing to excite general attention and inquiry,—and hoping that many slaveholders, would become seasonably convinced of their injustice and their danger. Among the writers one or more, like Moses, when provoked, spoke unadvisedly with his lips and pen—was too indiscriminate in his censures, and did not take due care in respect to giving needless offence; nor was careful enough to employ the language which is best adapted to prevent, or to turn away wrath. Of this unfortunate circumstance the slaveholders availed themselves to excite a clamor against not only the offender, but all who sought the abolition of slavery, however benevolent their motives or prudent their measures. The slaveholders would even have it supposed that their right to continue the practice of slaveholding was granted to them by the Constitution, and that those who wish to abolish slavery in their states, should be regarded as 'incendiaries,' pursuing a course adapted to dissolve the Union. They seemed obviously to have forgotten or overlooked the fact that the Union was formed on the principle that all men are created equal and that liberty is an unalienable right; and that the Constitution was formed that there might be 'a most perfect Union,' to establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty.' Such were the principles and the objects of the Union; and who is so blind as not to see that all the objects of the Union would be greatly promoted by the total abolition of slavery from benevolent motives, and by benevolent exertions? Who then, are the more liable to the reproachful name of 'incendiaries?' those who wish by benevolent efforts to effect the abolition of slavery—the curse and reproach of the country, or those who wish to sacrifice the *avowed objects of the Union*, on the altar of slavery, or to secure its continuance in the land?

Nothing, it might have been supposed, could be more obvious to any reflecting mind than that the Union must be useless, or worse than useless, if its objects are sacrificed, for the upholding of slavery; yet, strange as it may seem, the clamor raised by slaveholders against those in favor of the abolition of slavery, had a powerful influence on the minds of many worthy men, to prejudice their minds against other men as worthy as themselves. Still the last accounts from those states give some reason to hope that the pernicious influence is gradually subsiding;—should it so far subside that the people in general may have a fair opportunity to reflect on the avowed objects for which the Union was formed, and the madness which would be implied in sacrificing these objects on the altar of slavery, perhaps the malignant clamor will be so overruled as to be ultimately subservient to the best interests of the States—which interests doubtless imply the establishment of justice, infusing domestic tranquillity, promoting the general welfare, and securing the blessings of liberty to the inhabitants of the land.

—

This Parable embraces the condition of the country represented at the time of the latest intelligence which has been received. What our next accounts will be is very uncertain; for at the time of the last dates, it was uncertain whether there was enough spirit of peace and benevolence among the inhabitants of those states to effect so much in favor of the abolition of slavery, as to avert the storm of divine retribution with which the land was threatened.

In the situation of the states represented in the parable, there are so many things analogous to those which have been known to exist in our own country, that it will be easy to discover the moral, and make the intended application. If the people of the United States could read the parable as representing a case in which they have no particular interest, there would perhaps be but one opinion among us as to which of the parties in the parable had the right of the case, nor as to the absurdity of pretending to preserve the Union by the sacrifice of the important objects for which it was formed. We are not aware of another case equally absurd, in which things have proceeded to as great a length before the absurdity was detected and exposed. Let it be supposed that in a certain village the heads of forty families form a bond of union for the suppression of every species of robbery; that after a number years it was found that many of these contractors had indulged themselves in one species of robbery, and this the very worst ever known among men, and that they had done this from the very day that the Union was formed; that others now lifted up their voices against this course of proceeding as not only very sinful but very dangerous to the whole village;—but the men who had long been in the habit of this robbery were much incensed that the rectitude of their conduct was called in question; they even pretended that their right to practice this species of robbery was guaranteed to them while forming the Union; and that those who now objected to the practice as immoral, unjust, and dangerous, should be punished as fanatics or incendiaries. This I regard as a very brief but a very fair illustration of the nature of the present controversy in our land.

N. WORCESTER.

CHRISTIAN REGISTER.

BOSTON, APRIL 8, 1837.

NORTH AMERICAN REVIEW NO. XCV.

The *Table of Contents*, at first glance, gives promise of a very interesting number, and an attentive perusal of the articles brings with it no disappointment.

There is unusual variety in the subjects, which are happily selected and arranged. The articles are, for the most part, spirited and well written. We have marked one or two passages for transcription into future papers. At present, we can find room for only the following from an article whose spirit we cannot too much respect or admire.

NEW ENGLAND BIGOTRY.

As to bigotry now-a-days, there is plenty of religious narrowness all the world over, and we do not mean to say that there is drawn around New England any spell to exclude the pest. But we do say, with confidence, and not without the opportunity of some observation upon other communities, that we know no part of this country, or of any other, where differences in religious opinion do less to check the friendliness of general intercourse, or disturb the intimacies of private life. We claim for our compatriots, whether of one way of belief or another, the credit of as intelligent perceptions of the reasons on which they found their faith, as are possessed by the average of any other people; and undoubtedly it is not the well-informed, but the ignorant sectary, by whatsoever name he may call himself, that is most likely to be exclusive and bitter. He who has respected his own mind so much as to enlighten it, will be all the more likely to respect those of others; and whoever has examined a question to the bottom, has found occasion to look at reasons, which he is no longer surprised should have weight with others, though they do not satisfy himself. The great variety of sects among us, making a universal toleration the interest of each, is a circumstance not a little favorable to the diffusion of a spirit of mutual candor. In the general interest felt in the subject, members of the same family are often members of different religious connections; and fathers and mothers, and brothers and sisters, will know how to believe us when we say, that the mutual exhibition of a spirit of piety, under different professions, in the domestic circle, hardly admits the indulgence of any furious passion against the mere attachment to such an abstraction, as is the creed which one disapproves. And perhaps more than all, the universal mutual acquaintance and equality of our people in their childhood and youth, which has led us to these remarks, is absolutely and mightily hostile to any such result. You cannot pick a John Knox out of the mob of hearty, laughing boys, who sweep by you in their hot game of football, as you pass near the village school. There is not an urchin of them that has ever entertained the question,

'Shall I give up the friend I have valued and tried,
If he kneel not before the same altar with me?'

A very different thing from a Saint Dominic is that sweet little girl, who sits at her needle in all good understanding with her companions, though some of the group go with their parents to worship at the old meeting-house, some to the chancelled church, and some to the Methodist tabernacle. She herself goes perhaps to the Quaker conventicle. But when Sunday comes, there is very little scowling and pouting done, as they pass each other on the way. They learn to love each other before they have learned the definition of the word *creed*, to say nothing of the definition of the matters which creeds contain. They learn these things *too*, in due time, but too late for them to be dispossessed of their childish experience, and made to believe, that to think otherwise than they think, is necessarily to be knave or fool; nor do they easily fall into that delusion, even when they come forward to be prominent members, in the same circle, of the sects to which inquiry or circumstances have severally attached them. At all events, while sects in New England pursue energetically their separate objects, they are for the most part content to do this, without manifestations of mutual ill-will or disrespect; too are individuals, connected with them respectively, prevented from being each others bosom friends, or cordial fellow-laborers in some common cause. There are instances, no doubt, of persons, unhappily constituted, or viciously trained, presenting exceptions to these remarks; but theirs is any thing but the characteristic spirit of the region. We have, on the contrary, sometimes had occasion to witness elsewhere an acerbity of feeling connected with sectarian distinctions, and interfering with the courtesies of social intercourse, of which we never saw a solitary example in these New England States.

MEANS WITHOUT LIVING.

This is the title of a facetious little book just published by Weeks, Jordan & Co. which will put many readers in good humor with themselves by casting the laugh on their neighbors—and which, it is to be hoped, will not put the fe[illegible] who are pointed at, out of humor with all the rest of the world.

THE NAZARITE, OR THE LETTER AND SPIRIT OF THE BIBLE ON THE USE OF WINE. By an Abstinence Man.

This is the title of a rather curious, and highly amusing little book just published by Whipple and Damrell.

Its author robs our modern Reformers of all the praise of having originated the plan of *Total Abstinence Societies*. We would not pretend to hazard so bold a prophecy as that this result of his ingenuity and research will not make *Nazarites* of us all.

If the following extract from the book, does not sufficiently recommend it, to those of our readers who have not yet seen it, no humble praise of ours would be of any avail.

The doctrine of *voluntary total abstinence* is not a modern invention. Provision was made, under God's own dispensation, for such a society. Its constitution and by-laws are inserted in his own book, and a regular act of incorporation may be found in his statutes, Num. vi. 2. 'When either man or woman shall separate themselves to vow a vow of a Nazarite, he shall separate himself from wine and from strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. And the days of his separation shall he eat nothing that is made of the vine-tree, from the kernel unto the husk.'

Of this society, any person became a member, by adopting the pledge and observing the rules. He joined for any length of time he chose; for a few days or for life. It began in the time of Moses, and continued ever after. How remarkable, that God should not discover the tendency of such a pledge to 'make hypocrites!' especially, that he should suffer the pledge to be made so very strict! 'What!' said the scrupulous priest, who would avoid the most distant occasion for the encouragement of hypocrisy: 'will you not allow a single cup of wine? not even *new wine*?'

'He shall take nothing that contains the intoxicating principle,' is the unalterable pledge; and it would be easy to show that this is the true philosophy of abstinence.

There was another society under the same dispensation, in the form of a family abstinence society, of which the patriarch Jonadab, the son of Rechab was founder: and which was observed by his sons for many generations. (Jer. 35.) No solicitations of a prophet or priest could prevail upon them to break their pledge.

God not only tolerated these societies, but he has fixed upon them his seal of approbation. 'Therefore,' says he, of the latter,, 'Jonadab shall not want a man to stand before me forever.'

To the former he *required* those whom he raised up for great and special purposes to belong, and in many cases their parents also, as if he would avoid even the hereditary contamination of the blessing of wine. When the man of God, whose countenance was as the countenance of an angel of God, came to the wife of Manoah, to announce the birth of a deliverer from her, 'now therefore' said he, 'beware that thou drink no wine, nor strong drink;' not only so, but 'the child shall be a Nazarite unto God from the womb.' Here then, is the *strongest man*, a cold water man, for life. (Judges 13.)

God's ministers, under the ancient dispensation, were prohibited, on the penalty of death, approaching him, when they had tasted of wine. 'The Lord spake unto Aaron, saying: Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacles of the congregation, lest ye die; it shall be a statute for ever, throughout your generations; and that ye may put a difference between *holy* and *unholy* and between *clean* and *unclean*.' (Lev. 10: 8—10.)

The same requisition is made of the Christian minister. A bishop 'must not be given to wine.' 1 Tim. 3: 3, and Tit. 1: 7. Not, surely, to *excess* of wine; for the meanest place in the church was too holy for that; but not given to wine at all, and hence the necessity of Paul's exhortation to Timothy to use it as a medicine.

Again, Hannah prayed and vowed to consecrate her son to God, not with moderate drinking, but total abstinence, 1 Sam. 1: 11.) God heard her prayer, and raised up Samuel, a mighty prophet and judge; at whose word a nation trembled, and moderate-drinking kings were set up and deposed.

Daniel and his companions were of the same society. They would not defile themselves with wine, at the king's expense, or to gain an office; and their pulse and cold water gave them, as it does now, health and strength and clearness of perception, surpassing all the stall-fed votaries of Nebuchadnezzar.

But time would fail to tell of all the eminent and holy men of this character. Among them are Methuselah, whose life was one sixth part of the present age of the world, and Enoch, who walked with God and was not, for God took him; Abraham, the father of the faithful; Moses, the wisest legislator, as well as the meekest man, the world ever has seen. Elijah, who went up in a chariot of fire; and Isaiah, the sublimest poet, and most powerful preacher. When you have awarded to abstinence men of the Old Testament the highest premium for longevity, strength, beauty and health, clearness of perception, sublimity of thought, inspiration of song, faith, humility, holiness and moral courage, what remains to be shared among moderate drinkers, and illustrate the 'strength of wine?'

Moreover, God owns this voluntary abstinence society as his, by the prophet Amos (2: 10—12). 'I raised up of your sons for prophets; and of your young men for Nazarites; but ye gave the Nazarites wine to drink, and commanded the prophets to prophesy not. Behold, I am pressed under you as a cart is pressed that is full of sheaves.' Now observe, here,

1. God places total abstinence men on a parallel with prophets.

2. He estimates *tempting them* to drink, as *atrocious* as *persecuting prophets*.

3. He receives *their* ill-treatment as done against *himself*. 'I am pressed under you.'

In Sam. iv: 7, 8, we find a striking testimony to the advantages of this abstinence system:

'The Nazarites were purer than snow; they were whiter than milk: they were more ruddy in body than rubies, their polishing was sapphire (not carbuncles.) Their visage is blacker than a coal; they are not known in the streets.' This passage sets forth,

1. The happy effects of abstinence in imparting beauty and personal accomplishments.

2. In producing the most confirmed and uninterrupted health, upon which their beauty was founded.

3. It is presented, as striking evidence of the severity of the famine, that *their* countenances were changed by it,—a famine in which 'pitiful women sodded their own children, and made them their meat,' —and which was a judgment, in part, for intemperance.

4. It is additional evidence of the high estimation in which their abstinence was held.

There is a good reason why God honored this abstinence society, and chose his servants from its members. He had sometimes employed moderate drinkers, and they had betrayed their trust, and brought reproach on his holy name and cause.

He made his covenant with Noah. But Noah was the inventor of wine, and a moderate drinker. 'He became a husbandman, and planted a vineyard, and drank of the wine and was drunken:' whereupon a shameful scene ensued, and one third part of the world were cursed in Ham. This is the first item of history in the renovated world, and the *first record of wine*. The second is like unto it. Lot was a moderate drinker; but he was betrayed, by his own daughter, into drunkenn ess and incest. Isaac drank and was deceived by Jacob. David was a moderate drinker, and his passions were not always in subjection Solomon lost ten twelfths of his kingdom, in spite of his wisdom, and was led into grievous sin. And if such trials and judgments came upon holy men, in consequence of moderate drinking, what was the end of those less restrained by principle and piety? No wonder that Isaiah exclaimed, 'the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment.'

We have received the Religious Magazine for April, published by Weeks, Jordan & Co. at the Literary Rooms. It is an interesting No. The following is the Table of Contents:

Recollections of the South:—Having no Enemies:—Jamie; or a Voice from Ireland:—Houses and Furniture:—Crown Point:—Remarks on Christian Self-denial;—A Stranger's Tale:—Dispensing with hired Help:—The Fireside:—Mount Holyoke Female Seminary:—Poetry:—Literary Notices.

THE YOUNG MAN'S AID TO KNOWLEDGE, VIRTUE AND HAPPINESS, by Rev. Hubbard Winslow.

An extract from this book will be found on the first page of this week's Register.

The portions that we have been able to read, have afforded us much pleasure, and we are induced to form a high opinion of the Book.

It embraces a wide field of subjects, touching upon almost every topic that has an important bearing upon the intellectual and moral improvement of the young man.

There is a manliness, and freedom in the style which will make the book popular with the class of readers for which it was designed; and there is withal an earnestness, seriousness and discrimination in the sentiments, which will render it highly useful wherever it is read. Without interfering with any of the many excellent Books for young men that are already before the public—it is a valuable addition to their number.

THE TRUE BELIEVER'S DEFENCE.

We had prepared a short notice of this work, agreeing very nearly in opinion with the following communication, to which we cheerfully yield place.

'The True Believers defence against charges preferred by Trinitarians for not believing in the Divinity of Christ, the Deity of Christ, the Trinity, &c. by Charles Morgridge, minister of the first Christian church in New Bedford. Boston Benjamin H. Greene,' duodecimo—pp. 168.

This little work has afforded us much satisfaction. We think it fitted to accomplish great good. It confines itself to an examination of the doctrines of the Trinity, and of this it makes thorough work. There is no pretence to originality either in the form, or the materials of the discussion. Free use is made of the labors of those who have gone over the ground before. And this we approve. No stronger arguments can be brought against the Trinity than have already been produced. No subject ever received a more thorough sifting, was ever met in so many attitudes and disproved on more hypotheses than this. Scripture, history, philosophy have all rendered in their full account against it. It is the part of works like this to disseminate their testimony. This little book, while it avoids any cumbrous learning, produces the best authorities for its statements, and presents to the reader the full strength of the cause it defends. It is level to the apprehension of the unlearned, without being itself deficient in learning. Its style, too, recommends it. It is smooth and pleasant, and puts no one out of temper with the writer. 'The True Believer's defence' is the best book of the kind which has appeared since the 'Bible News.' We inhesitatingly commend it to the attention of all those who have not time and inclination to read larger works on the subject of the Trinity.

It should be observed that this work comes from 'a *Christian* minister.' We ought to hail with joy every token of interest in the Christian learning and investigation which this sect manifests. If according to their numbers they promoted the spread of correct views of the Divine Unity, we should soon rejoice in the general reception of the cardinal principle of all revalation.

This book is not to be looked to for any thing, but a disproof of the Trinity and an establishment of the Unity of God. It does not enter into any discussion of the real nature, or rank of the Savior, but rather intimates views on this subject, which we respect, but from which we dissent. H. W. B.

THE KNICKERBOCKER.

Weeks, Jordan & Co. have sent us the March No. of this popular Magazine, which we have not had time to read. It may be found at the *Literary Rooms*, 121 Washington Street.

Notice to Correspondents. Several highly acceptable Communications have been omitted in the Register of this week, on account of the necessity of putting the paper to Press on Wednesday evening, Thursday being Fast day.

PUBLISHER'S NOTICE.

*** The proprietors of the papers in New Orleans have unanimously raised their prices to twelve dollars for the daily paper per annum, payable semi annually in advance. Ten dollars for the tri-weekly country paper, payable one year in advance.—*Dai. Adv.*

Though the expenses of printing the Christian Register are considerably increased within a year past, no addition has been made or contemplated to the price, as has been done by many similar establishments. Under these circumstances it will be deemed but a reasonable request that subscribers would forward the pay for the paper promptly, without expense to the publisher, or waiting to be called on by a collector. The collector's commission for bills out of the city is 10 per cent. This loss the publisher can ill afford, though sometimes obliged to do it to meet the engagements of the establishment.

Immediate attention to this suggestion, by those whose bills are now due, either in advance or otherwise, is respectfully and earnestly requested.

MASSACHUSETTS LEGISLATURE.

Our last week's account of the doings of the Legislature embraced Monday the 27th.

In the Senate on Tuesday nothing of public interest was transacted.

In the House the following Resolves of the Committee appointed to consider the expediency of remonstrating against the Resolution of Congress, of the 18th of January, were passed by a vote of 378 to 16.

Whereas, the House of representatives of the United States, in the month of January, in the year of our Lord one thousand eight hundred and thirty seven, did adopt a resolution, whereby it was ordered that all petitions, memorials, resolutions, propositions, or papers, relating in any way, or to any extent whatever to the subject of slavery, or the abolition of slavery, without being either printed or referred, should be laid upon the table, and that no further action should be had thereon; and whereas, such a disposition of petitions, then or thereafter to be received, is a virtual denial of the right itself, and whereas, by the resolution aforesaid, which is adopted as a standing rule of the present House of Representatives, the petitions of a large number of the people of this Commonwealth, praying for the removal of a great social, moral and political evil, have been slighted and contemned: therefore,

Resolved, That the resolution above named is an assumption of power and authority, at variance with the spirit and intent of the Constitution of the United States, and injurious to the cause of freedom and free institutions; that it does violence to the inherent, absolute inalienable rights of man, and that it tends essentially to impair those fundamental principles of natural law, which are antecedant to any written constitutions of government, independant of them all, and essential to the security of freedom in a State.

Resolved, That our Senators and Representatives in Congress, in maintaining and advocating the full right of petition, have entitled themselves to the cordial approbation of the people of this Commonwealth.

Resolved, That Congress, having exclusive legislation in the District of Columbia, possess the right to abolish slavery in said District, and that its exercise should only be restrained by a regard to the public good.

In the Senate on Wednesday, the resolutions on Slavery were discussed, and it was unanimously agreed to strike out the last resolution of the House, and insert the following in its stead.

'Resolved, That Congress, having exclusive legislation in the District of Columbia, possesses the right to abolish slavery and the slave trade therein; and that the early exercise of such right is demanded by the enlightened sentiment of the civilized world, by the principles of the revolution, and by humanity.'

Mr Allen then moved further to amend said resolves, by adding thereto, as follows, viz.

'Resolved, That Slavery, being an admitted moral and political evil, whose continuance, wherever it exists, is vindicated mainly on the ground of necessity, should be circumscribed within the limits of the states where it has been already established, and that no new state should hereafter be admitted into the Union, whose constitution of government shall sanction or permit the existence of domestic slavery.'

This resolution was passed, Mr French only voting against it.

In the Senate on Thursday, the proceedings were of a local or private nature.

In the House on Wednesday and Thursday, the only business of interest with the public generally was the refusal to pass to a 3d reading the three following bills.

A bill to establish the punishment of Treason, highway robbery, rape and burglary.

A bill to establish the punishment of Arson.

A bill to abolish the punishment of death.

The slavery resolutions as amended were finally adopted in the Senate on Friday.

No other business of much interest was transacted in either House, on Friday.

In the doings of Saturday, Monday and Tuesday, the only thing we find, of general interest, is the following Message, received by the Senate, from the Governor, which was read and laid on the table.

To the Senate and House of Representatives:

I transmit to the Honorable Senate, for the information of the two Houses, resolutions of the General Assembly of the State of Vermont, on the subject of abridging the free expression of opinions, and the transmission of them through the public mail, and on the power of Congress to abolish Slavery and the Slave Trade in the District of Columbia;—of the Legislature of Alabama, on the subject of Texas;—of the Legislature of Georgia, on the subject of the distribution of the Surplus Revenue of the United States;—and of the Legislature of New Hampshire, on the same and other subjects.

INTELLIGENCE.

Signs of the Times. A new mode of adjusting disputes without going to Law.—We understand that the crew of the ship Ruthalia, Capt. B. Miner, recently arrived at this port, had during the voyage exhibited a disobedient and improper spirit. Capt. Miner, on the arrival of the vessel, felt disinclined to prosecute the men at law, but, wishing at the same time that they might be made sensible of their fault, and desirous of knowing the real cause of their transgression, he referred the whole matter to the Rev. Mr Taylor. Mr Taylor appointed a time for the men to come before him. They appeared, together with Capt. Miner and a large number of seamen, whom the novelty of the proceeding had drawn together.—Capt. Miner made his complaint. The men were heard in their defence, and some palliating, but not justifying circumstances, implicating a third party not present, were stated. Both sides of the case having been thus presented, Mr Taylor told the men that they had wholly failed in their defence. He then seized the opportunity to address them at large on the exceeding impropriety of their conduct. The necessity of strict subordination and obedience to the Captain's orders were powerfully and feelingly insisted on. The odious character of *a sea-lawyer* was painted in its true colors and held up to deserved contempt.

The effect of this address upon the men was such that they were moved to tears. They then severally acknowledged their fault, and promised amendment. Capt. Miner, being satisfied of their penitence, and taking into view the palliations they suggested, then came forward, shook hands with them, and forgave them their offence. So the matter ended. The influence of the whole scene, both on the offenders themselves, and on the other seamen who were present, was, we believe, far more salutary and impressive in this case, than would have been a protracted legal investigation, even though it had ended in the more rigorous penalties of the law. *Trans.*

Animal Magnetism.—Dr A. Dupau has published a volume of letters to Professor Atibert on this subject, entitled 'Lettres physiologiques et morales sur le magnetism animale, contenant l'expose critique des experiences les plus recentes et une nouvelles theorie sur ses causes, ses phenomenes et ses applications a la medicine,' &c. The philosophical author here demonstrates that animal magnetism is a different thing from what the magnetisers suppose: he shows that similar phenomena have existed at all times, and that they present themselves to the observation of medical men in various nervous and mental diseases. From all the facts the author deduces the following conclusions: 1st, That magnetic effects are only nervous diseases under the forms of convulsions, comatose sleep, &c. 2d, That magnetism developes cerebral affections only in persons predisposed to them. 3d, That magnetism is a dangerous process, since it tends in fact to the developement of these diseases. 4th, That magnetism is still more dangerous in its *moral relations*.—*Advertiser.*

During the last six years this Commonwealth has paid the following sums for scientific purposes:—

To James Stevens and Simeon Borden, for trigonometrical surveys,	$29,698, 11
To Robert Treat Paine, for astronomical surveys,	6,153, 25
To Edward Hitchcock, for geological surveys,	1,985, 03
For printing geological survey,	5,646, 64
Total,	$43,493, 03

We copy the following from Lundy's National Inquirer, Philadelphia. Isaac T. Hopper of New York, is a venerable member of the Society of Friends—member of the old abolition society of former days, but not an active member, we believe, of those of the present time It is perfectly evident that if Benjamin Franklin or John Jay were now living, they could not with safety, visit Savannah or Charleston.—*Friend of Man.*

MURDEROUS OUTRAGE AT SAVANNAH.

The life of a citizen of N. Y. placed in jeopardy.

We have just seen a letter from New York, to a friend in Philadelphia, giving a concise account of a mob in Savannah, threatning the life of a worthy young man, who had visited that place on business. We have not obtained all the particulars of this brutal outrage,—but hope to be able to furnish our readers with a detailed statement very soon. The facts are briefly these;—

John Hopper, of New York, arrived at Savannah on the morning of the 29th of January last; and being recognized by some one who knew him to be the son of Isaac T. Hopper, a noted friend of the cause of emancipation, he was closely watched until night, when a mob entered the hotel, brutally assaulted him, broke open his trunks, &c. &c. The Mayor and some of the Aldermen were called in and prevented the sacrifice of his life, by thrusting him into prison; yet the jail was several times surrounded during the night, by the mob, who threatened to imbrue their hands in his blood.

By the exertions of the city authorities, however, he was at length favored to escape, privately, to a vessel in the harbor. His retreat was discovred the next day, and a plan laid to attack the vessel at night. As soon as it was dark, the Captain sent him in his boat to another vessel, lying about four miles down the river, and bound to Providence. There he arrived a few day since, and from thence returned to New York in safety.

We have not space at this time to express our feelings upon the abominable outrage here adverted to. An unsuspecting youth to be thus maltreated—merely because he was known to be *the son* of a member of the society of which Franklin was President!—is so gross an palpable an infringement of the rights of our citizens, that it calls for the serious consideration of our statesmen. What is the Federal Union worth, if things of this nature are to be tolerated? There is not, probably, a set of cannibal savages on the globe, more devilish in heart, or murderous in design, than the infuriate rabble who do the bidding of the despotic slave holders of our southern states.

Earthquake in Palestine.—Letter from Mr Chasebaud, the British Consul, dated Beyrout, Jan. 25, 1837, addressed to Judah Benolie!, Esq. of Gibraltar.

'Dear Sir—I have a most painful task to perform that of announcing the deaths of our much esteemed friends, Mr and Mrs Joshua Levy, of Saffet, and the greater part of their family. I address myself to you on the occasson instead of doing so to Mr Joshua Levy's brother and other near relatives he may have at your place, in order that you may convey the melancholy tidings to them after you shall have prepared them. This horrible catastrophe took place on Sunday 1st inst, late in the afternoon, though before sunset, when a most violent shock of earthquake destroyed the whole of Saffet, Tiberias, and many of the surrounding villages, to which our much lamented friends, Mr and Mrs Levy, and a greater part of their family, fell victims, with about five hundred other Israelites, and as many Christians and Mussulmans, at Seffet, only, without including the great many persons mortally wounded or maimed, and those who were dug out of the ruins, eight or ten days after, alive but starved, and in a dying state. Such an appalling scene is seldom to be met with in the annals of history, and my heart fails in attempting to give you further particulars.

It was only on the 5th inst., (five days after the earthquake) that the few survivors of Saffet recovered from their stupor, and despatched messengers to this and other places for assistance to remove the ruins, and bury the dead, and also for tents coverings, provisions, surgical aid, &c., for the maimed and wounded, none of which they could obtain from surrounding villages, which had shared the same fate. We immediately opened a subscription here, and sent them what we could.'

Another account estimates the whole number of victims at three thousand.

English news to March 4th has been received. Great anxiety continued to prevail in regard to the state of the money market. There were symptoms of increased pressure of the Bank of England.

We collect a few items from the late papers.

During the present session of Parliament there have been presented 77 petitions for railways, 26 for roads, 11 for canals and 14 for harbors.

The following persons of rank and station have all died very recently in England: the Duke of Montrose, the Dowager Marchioness of Exeter (who was the widow of another Scotch Duke Hamilton.) the Earl of Roslyn, the Earl of Arran, Viscount Weymouth, Baron Audley, Lady Farnborough, the Dowager Lady Ventry, the Dowager Lady Henniker, the Hon. Sir F. C. Ponsonby, Sir M. S. Stewart, Bart., Sir Wm. McMahon, the Earl of Dalhousie and Sir John Soane.

Persia.—A letter from Constantinople states that the Shah of Persia has sustained a defeat from the rebel Turcomans, and lost 2000 prisoners.

Spain.—It was reported on the 2d, in London, that Gomez had been shot, by order of Don Carlos.

Correction—In the *Essay on the ten Tribes*—In the last paragraph but one, the number mentioned of eleven *hundred*, should be *thousand*.

MARRIAGES.

In this city, on Monday morning, by Rev. Dr Lowell, Mr David Lane, of New York, to Miss Caroline Elizabeth, daughter of John Lamson, Esq. of Boston.

In Philadelphia, Charles C. Barton, U. S. Navy, to Miss Anna, eldest daughter of Hugh F. Hollingshead, Esq.

DEATHS.

In this city, Mr Josiah Thomas, formerly of Duxbury, 35; Ann Greene Chapman, 35.

At sea, on his passage from Boston to Charleston, whither he was proceeding for the benefit of his health Dr John Heard Manning, 24.

In Hampton, N. H. on 27th ult. Rev. Josiah Webster, 66.

TRUE BELIEVER'S DEFENCE.

This day published by B. H. Greene 124 Washington, corner Water st. '*The true believer's defence, against charges preferred by Trinitarians, for not believing in the Divinity of Christ, the Deity of Christ, the Trinity &c.*' By Charles Morgridge, Minister of the first Christian Church in New Bedford, Mass.

Also just published, Memoir of Rev. Bernard Whitman.

N. B. A very extensive assortment of Sunday School books on hand. april 8th

---

SPRINGFIELD HYMNS.—This Collection of Hymns is used in Rev. Dr Walker's Church in Charlestown, Rev Mr Rogers' of Bernardston, Rev. Mr Upham's of Salem, and Rev. Mr Peabody's in Springfield. It contains over 500 Hymns, and can be afforded at a low rate to societies, who are introducing a new hymn book. Copies gratis for examination. Published by WEEKS, JORDAN & Co., at the Literary Rooms, 121 Washington Street.

MAGAZINES AND REVIEWS, &c.

WEEKS, JORDAN & Co. have just published at Literary Rooms

The Religious Magazine and Family Miscellany.

Le Litterateur Francais, No 24.

And are also issuing to subscribers the various Magazines and Periodicals for the month, whether published by themselves or others, including the Am. Quarterly Review, Am. Monthly Magazine, Parley's do. do. &c. &c. april 8

OTHER PEOPLE'S MEANS.

PUBLISHED this morning, at the Literary Rooms, 121 Washington street. The History of Simon Silver. This work is 'the history of a young man who leaves his father's farm for the city counting room, and being blessed with a double portion of Yankee shrewdness, very happily exemplifies the mode of Living on other People's Means.' Weeks, Jordan & Co. april 8

KNICKERBOCKER, This popular and excellent monthly is published at the Literary Rooms.—$5 per year, Weeks, Jordan & Co. a 8

FAIR MOUNT SEMINARY, WATERTOWN.

THE Summer term of this institution, will commence on Wednesday the 26th of April. Instruction is given in the Latin, Greek, French and Italian languages. The English course includes the higher branches of Mathematics, together with Moral, Intellectual and Natural Philosphy, Chemistry, History, &c. As also all the elementary branches of an English education. The studies of Philosophy &c. will be illustrated with suitable apparatus.

The Principal has ample accommodations for scholars from a distance, and prefers that such should board with him, it being desirable that he should have them under his care the whole time. The greatest attention will be paid to their habits, and every care will be taken to promote their happiness.

Terms for Board, tuition &c. $30 00.

A catalogue and some remarks on the plan of the school may be had at Hilliard, Gray, & CO. and at Gould, Kendall & Lincoln's

O. H. WELLINGTON, Principal.

Watertown, April 7th.

MISS L. A. Merriam designs opening a School in Framingham, for the instruction of young ladies, to commence on Tuesday the 2d of May next.

As a limited number of pupils only will be received it is desirable that those wishing to attend should make application early in April to O. S. Keith or Eliphalet Wheeler, Esq., Framingham.

Framingham, April, 7th, 1837.

LEXINGTON BOARDING SCHOOL.

BOTH the Male and the Female departments of this Institution are now in successful operation, under the same teachers who have hitherto received a generous share of the patronage of this community. T. P. ROPES, *Proprietor.*

Lexington, April 1st. 1837.

ADAMS FEMALE SEMINARY, DERRY N. H.

THE Spring Term at this Seminary, will commence on Wednesday the 18th day of April.

CHARLES C. P. GALE, Principal.

Derry, N. H. April 1st 1837.

MY SON'S MANUAL.—Comprising a Summary View of the Studies, Accomplishments, and Principles of Conduct best suited for promoting respectability and success in life.

THE LYDIAS; or the Developement of Female Character, by Robert Philip, of Maberly Chapel—4th vol. Lady's Closet Library. WEEKS, JORDAN & CO., 121 Washington st. a 1

WORDSWORTH'S POETICAL WORKS.—The complete poetical works of Wm. Wordsworth, together with a description of the country, of the lakes in the North of England, now first published with his works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania for sale by WEEKS, JORDAN & Co. a 1.

MEANS WITHOUT LIVING. For sale at JAMES MUNROE & CO. 134 Washington street. 1 a

---

THE YOUNG MAN'S AID. This day received by JAMES MUNROE & Co. The Young Man's Aid to Knowlege, Virtue and Happiness, by Rev Hubbard Winslow, pastor of Bowdoin street church Boston. For sale at 134 Washington st. 1 a

---

THE FEAST OF TABERNACLES. This day published, The Feast of Tabernacles; a Poem for music; by Henry Ware, Jr.: for sale by JAMES MUNROE & CO., 134 Washington st. a 1

ALCOTT'S CONVERSATIONS WITH CHILDREN.

CONVERSATIONS with Children on the Gospels, conducted and edited by A Bronson Alcott. vols. 1 & 2. Published and for sale by James Munroe & Co. 134 Washington Street.

'A more interesting series of conversations we have never seen. A more natural and beautiful exposition of some great religious principles has not fallen in our way. As an historical document showing the adaptation of the young mind to religion, it is of inestimable value. We cordially recommend this book to all who desire a knowledge of the method of addressing the young mind on religious truth. With the works of Gallaudet and Jacob Abbot, we shall keep it as a manual on this department of science. To parents and Sunday school teachers especially, it is a valuable present, the study of which must enable them to abound more and more in that true work of the Lord—the blessed work of bringing the lambs into his fold of safety and peace.—*Western Messenger.* a 1

YOUNG MAN'S AID, &c.—The Young Man's Aid to Knowledge, Virtue and Happiness. By Rev. H. Winslow. Received at the Literary Rooms, a 1 WEEKS, JORDAN & CO.

RICH POOR MAN. New supply received by a 1 WEEKS, JORDAN & CO.

THE FEAST OF TABERNACLES--A Poem for music. In two parts. By Henry Ware, Jr. Received by WEEKS, JORDAN & CO. a 1st.

UNITARIAN MISCELLANY.

TWO sets of the Unitarian Miscellany. six vols. in boards, are for sale at this office, for 50 cents a volume. m 18

RAMMOHUN ROY'S WORKS.

A FEW copies remain on hand at this office, of the Theological writings of this distinguished man. m 18

FLINT'S GEOGRAPHY.

FOR sale at this office, the History and Geography of the Mississippi Valley. To which is appended a condensed Physical Geography of the Atlantic United States, and the whole American Continent. Third edition. By Timothy Flint, Author of 'Recollections of the last ten years in the Mississippi Valley.' m 18

MINISTRY OF JESUS CHRIST.

THE Mission of the Savior, being an account of the miracles and Teachings of the Savior, arranged in the order of their occurrence in Scripture Language,—for Sabbath Schools and Family Reading, this work, by Rev. Thomas B. Fox, of especial use to the Sunday School Teacher, will be published in a few weeks, by WEEKS, JORDAN & Co. Literary Rooms, 121 Washington St. m 18

SARTOR RESARTUS SECOND EDITION.

THIS day published by JAMES MUNROE & CO. Sartor Resartus by Thomas Carlyle.

ELINOR FULTON or Sequel to Three Experiments, for sale by JAMES MUNROE & Co. opposite School Street. m 25

SABBATH SCHOOL BOOKS.

WEEKS, JORDAN & CO. will supply Sabbath School Libraries, on the most favorable terms. They have several new works in press, intended for Schools or Families. m 25

FREE SCHOOL FOR BOYS.

MR E. M. P. Wells proposes to open a school for Boys, on the 1st of March, distinct from his present one, but under his direction. The object is to meet the wants of a class of boys whom he has often been obliged to refuse admittance, on account either of their being too young, or not able to meet the expense, or, the free and half pay situations in his present school having been full.

The moral and disciplinary system will be the same as in his present school, and the studies such as their capacities may require.

The expense, to those who can afford to pay any thing, including board, clothing, books &c, will be $1. 00 per week—six months in advance—

Application can be made to Bishop Griswold, Rev. Dr Wainwright and Josiah Quincy Jr Esq, visitors of his school, or to Mr Wells at the school. f 25.

BOSTON PRESS,

Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of Printing, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,

Sermons,	Business Cards,	Checks,
Circulars,	Visiting Cards,	Blanks,
Notices,	Show Bills,	Shop Bills, and
Catalogues,	Hand Bills,	Gold and Colors,

in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.

f 25 6 m

GREENWOOD'S HYMNS.

GREENWOOD'S Collection, in every style of binding, constantly on hand, at publishers prices, at the Literary Rooms, 121 Washington street.

april 8 WEEKS, JORDAN & CO.

WAYLAND ON POLITICAL ECONOMY. The Elements of Political Economy, by Francis Wayland, D. D. President of Brown University. Just received by JAMES MUNROE & Co. 134 Washington st. m 18

NEW BOOKS.

GLEANINGS in Europe by Cooper

Minor Morals for Young People by Bowring

Sketches of Every Day Life and Every Day People by Boz

Laws of Etiquette &c

Just received by JAMES MUNROE & CO. 134 Washington st. m 18

PRAYERS FOR CHILDREN AND SABBATH SCHOOLS.

THIS day published and for sale by JAMES MUNROE & CO., Prayers for Children and Young persons. together with a Litany for Sabbath Schools: by Charles Brooks,—price 6 cents single or $3 a hundred—134 Washington Street. m 18.

MEANS WITHOUT LIVING.—Means without Living, or New Experiments, being the History of a Man who lived on 'Small Means,' together with notices of Animal Magnetism, Grahamism &c. &c. Published this morning at the Literary Rooms, 121, Washington st.

a 1 WEEKS, JORDAN & CO.

DAVID'S WRITING FLUID. This Fluid manufactured by David is used in the Record Offices, and in many of the Banks in this and other cities. It combines easily with the paper, flows without cloging, is light and distinct when first used, acquires a splendid black by age, and resists all agents used to obliterate common ink. For sale, wholesale and retail, by the Agents, at Literary Rooms, 121 Washington St.

a 1 WEEKS, JORDAN & CO.

NORTON'S EVIDENCES.

JUST published and for sale by JAMES MUNROE & CO. the Evidences of the genuineness of the Gospels by Andrews Norton vol. 1 8vo. m 18

BUCKLAND'S GEOLOGY.—Geology and Mineralogy, considered with reference to Natural Theology; by the Rev. William Buckland, D. D., Canon of Christ's Church, and Reader in Geology and Mineralogy in the University of Oxford; in 2 vols; just received by JAMES MUNROE & CO., 134 Washington street. m 25

APPLETON'S WORKS. The works of Jesse Appleton, D. D., late President of Bowdoin College, embracing his course of Theological Lectures, his Academic Addresses, and a selection from his Sermons, with a Memoir of his Life and Character, 2 vols. 8vo, just received by JAMES MUNROE & CO., opposite School street. m 4

WISEMAN'S LECTURES. Twelve Lectures on the connection between Science and Revealed Religion, delivered in Rome, by Nicholas Wiseman, D. D., Principal of the English College, and Professor in the University of Rome. First American from the first London edition. Just received by JAMES MUNROE & CO., opposite School st. m 4

SPARKS' AMERICAN BIOGRAPHY VOL. 7.

CONTENTS.

Life of Sir William Phips, by Francis Bowen.

Life of Israel Putnam, by Oliver W B. Peabody.

Memoir of Lucretia Maria Davidson, by the author of 'Redwood,' 'Hope Leslie,' &c.

Life of David Rittenhouse, by James Remmick.

This day published and for sale by JAMES MUNROE & CO. 134 Washington opposite School streets. m 25

THE CHESS PLAYER, from the original, by Retzch; published for the Warren Street Chapel. For sale at 134 Washington street. m 25

PROSPECTUS OF STORIES FROM REAL LIFE.

THE entire and decided approbation with which the little volume, termed 'Three Experiments of Living,' (very recently published) has been received in Boston and vicinity, has induced the publisher to issue a new edition of it, as the first number of a *Periodical*, that individuals and families, in distant, as well as neighboring regions of the United States and British Provinces, may have within their reach, at a small expense, these *three moral and well-told stories.*' The subjects connected with the '*means of living*,' being various, an arrangement has been made to continue a series of five small volumes, all having a direct practical bearing upon the duties and happiness of life. The title of this new *periodical*, will be 'Stories from Real Life, *designed to teach true Independence, and Domestic Economy.* Each part or volume, will contain about 150 pages, and will be complete in itself. It will be issued monthly, commencing with this month. Price 24 cents a Part. The whole series will be given for *one dollar*; or, if preferred, five copies of either part will be sent to one address for one dollar, and thirty copies for five dollars, or six copies of the *series* for five dollars, to one address. Payments are required in advance.

Part First, is now ready, and contains The

THREE EXPERIMENTS OF LIVING.

Living Within the Means.

Living Up to the Means.

Living Beyond the Means.

Opinions of the Press, respecting Part First of this series.

'It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered by all classes of people.'

'We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.'

'It is peculiarly well adapted to these times of extravagance and speculation. The story is well told throughout; and persons in all the different walks of life, may find valuable hints.'

'It is replete with sound doctrine and salutary precepts conveyed in the moral of three well told but simple stories.

'We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.'

Also, from the Author of the Young Man's Guide 'It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.'

From Mrs. L. H. Sigourney.—'I was not able to lay it out of my hands, until it was finished, so deeply interesting was it to me.'

'This work has created more attention than any novel heretofore published, The characters are Living Pictures. The scenes replete with interest, Simplicity, and Truth.'

WEEKS, JORDAN & CO., 121 Washington St., Boston, Mass. February, 1837. f 18

FRENCH STUDENTS—are requested to call and examine a work this day published by the subscribers—being a collection of Phrases and Dialogues in *French and English*—compiled chiefly from the last and *eighteenth* edition of Bellenger's French Phrases.

This work is exceedingly popular in France, and is particularly well adapted to those just commencing the study of the French language.

JAMES MUNROE & CO. 134 Washington St. f 25.

ST. NICHOLAS BY PAULDING.

THE Book of St. Nicholas translated from the original Dutch by Dominie Nicholas Aegidius Oudenarde being the 14th vol. Paulding's Works uniform col. For sale at MUNROE & CO. 134 Washington st. f 25

WHITMAN'S MEMOIR. Memoir of Rev. Bernard Whitman, by Jason Whitman, with a Portrait, for sale at MUNROE & CO'S. 134 Washington st, m 4

THE LIFE OF THOMAS JEFFERSON, third President of the United States, with parts of his correspondence never before published, and notices of his opinions on questions of civil government national policy, and constitutional law; by George Tucker, Professor of Moral Philosophy in the University of Virginia; in 2 vols, octavo; just received by JAMES MUNROE & CO. 134 Washington street. m 4

POPE'S Homer Classical Library edition 3 vols. Just received at MUNROE & CO. 134 Washington st. 1 25

POETRY.

THE PREACHERS.

Amid my garden's broider'd paths I trod
And there my mind soon caught her favorite clue;
I seem'd to stand amid the Church of God,
And flowers were preachers, and (still stranger) drew
From their own life and course
The lore they would enforce;
And sound their doctrine was, and every precept true.

And first the Sunflower spake. Behold, he said,
How I unwearily from dawn to night
Turn to the wheeling sun my golden head,
And drink into my disk fresh draughts of light.
O mortal! look and learn;
So, with obedient turn,
From womb to grave pursue the Sun of life and might.

And next I heard the lowly Camomile,
Who, as I trod on him with reckless feet,
And wrung his perfume out, cried, List awhile—
E'en thus with charity the proud one greet.
And, as insulters press,
E'en turn thou thus and bless,
And yield from each heart's bruise a redolence more sweet.

Then from his rocky pulpit I heard cry
The Stonecrop. See how loose to earth I grow,
And draw my juicy nurture from the sky.
So drive not thou, fond man, thy root too low;
But loosely clinging here,
From God's supernal sphere
Draw life's unearthly food, catch heaven's undying glow.

Then preached the humble Strawberry. Behold
The lowliest and least adorn'd of flowers
Lies at thy feet; yet lift my leafy fold,
And fruit is there—unfound in gaudier bowers.
So plain be thou and meek,
And when vain man shall seek,
Unveil the blooming fruit of solitary hours.

Then cried the Lily; Hear my mission next.
On me thy Lord bade ponder and be wise;
O man with toil, with care and doubt perplext,
Survey my joyous bloom, my radiant dyes.
My hues no vigils dim,
All care I cast on Him,
Who, more than faith can ask, each hour, to faith supplies.

The Thistle warn'd me last; for, as I tore
The intruder up, it cried, Rash man, take heed!
In me thou hast thy type. Yea, pause and pore—
Even as thou, doth God his vineyard weed;
Deem not each worthier plant
For thee shall waste and want,
Nor fright with hostile spines thy Master's chosen seed.

Then cried the garden's host, with one consent,
Come, man, and see how, day by day, we shoot,
For every hour of rain and sunshine lent,
Deepen our glowing hues, and drive our root;
And, as our heads we lift,
Record each added gift,
And bear to God's high will, and man's support, our fruit.

O Leader thou of earth's exulting choir,
Thou with a first-born's royal rights endued,
Wilt thou alone be dumb? alone desire
Renew'd the gifts so oft in vain renew'd?
Then sicken, fret, and pine,
As on thy head they shine,
And wither with o'erflowing plenitude!

O come! and, as thy due, our concert lead.
Glory to him; the Lord of life and light,
Who nursed our tender leaf, our colors spread,
And gave thy body mind, thy first-born's right,
By which thy flight may cleave
The starry pole, and leave
Thy younger mates below in death's unbroken night.

Rectory of Valehead.

[From the London Evangelical Magazine.]

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared
Through all the vault of heaven.

Yet dauntless still the steersman stood,
And gazed, without a sigh,
Where, poised on needle bright and slim,
And lighted by a lantern dim,
The compass meets his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once throughout that dismal night
To fear or doubt gave away.

And what is oft the Christian's life
But storm as dark and drear,
Through which, without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer?

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines, divinely true;
And, self-illumined, greets his view,
Amidst the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar;
And soon, his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore!

PLEASANT CHILDREN.

By the late R. Edmondstone.

Every where—every where—
Like the butterfly's silver wings,
That are seen by all in the summer air,—
We meet with these beautiful things!
And the low, sweet lisp of the baby child
By a thousand hills is heard,
And the voice of the young heart's laughter wild
As the voice of a singing bird!

The cradle rocks in the peasant's cot
As it rocks in the noble's hall,
And the brighest gift in the loftiest lot
Is a gift that is given to all;—
For the sunny light of childhood's eyes
Is a boon like the common air,
And like the sunshine of the skies,
It falleth every where!

They tell us this old earth no more
By Angel feet is trod—
They bring not now, as they brought of yore,
The oracles of God.

Oh! each of these young human flowers
God's own high message bears,
And we are walking, all our hours,
With 'Angels, unawares!'

By stifling street and breezy hill
We meet their spirit mirth:
That such bright shapes should linger till
They take the stains of earth!
Oh! play not those a blessed part
To whom the boon is given
To leave their errand with the heart,
And straight return to Heaven!

MISCELLANEOUS.

ANECDOTE.

From Rev. J. Heckewelder's History of the Manners and Customs of the Indians of Pennsylvania.

'Seating myself once upon a log, by the side of an Indian who was resting there, being at that time actively employed in fencing in his cornfield, I observed to him, that he must be fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned, made a very great impression on my mind. I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible.

'My friend,' said he, 'the fishes in the water and the birds on the air and on the earth, have taught me to work—by their examples, I have been convinced of the necessity of labor and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say, that working is for the whites and negroes—the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, racoon, and such other animals. But one day it so happened, that while hunting, I came to the bank of the Susquehanna, and having sat myself down near the water's edge to rest a little, and casting my eye on the water, I was forcibly struck when I observed with what industry the Mecehgalingus, (sunfish) heaped small stones together, to make secure places for their spawn; and all this labor they did with their mouth and body, without hands.

'Astonished, as well as diverted, I lighted my pipe, sat a while smoking and looking on, when presently a little bird not far from me, raised a song which enticed me to look that way. While I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grass as it could hold in its bill, passed close by me and flew into a bush where I perceived them together, busily employed in building their nests, and singing as their work went on. I entirely forgot that I was hunting, in order to contemplate the objects I had before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could when I pleased take up any thing with these hands, and hold it fast or let it loose, and carry it along with me. When I walked, I observed moreover, that I had a strong body, capable of bearing fatigue, supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys.

'And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness, while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has then the Creator of man, and of all living creatures given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away to a spot of good land, where I built a cabin, enclosed ground, sowed corn, and raised cattle.—Ever since that time, I have enjoyed a good appetite and sound sleep, while the others spend their nights in dancing, and are suffering with hunger, I live in plenty; I keep horses, cows, and fowls; I am happy. See, my friend, the birds and fishes have brought me to reflection, and taught me to work!'

'Thus man his sov'reign duty learns, in this
Material picture of reflection.'

ON THE ANTIQUITY OF TREES.

From Professor Candolle, in a Letter to Edward Jesse, Esq.

Under this title there is, in the Gentleman's Magazine for June, 1836, a most interesting and elaborate article, extending to thirteen pages. The account it contains relative to the vast age and size of trees, in different parts of the world, is almost incredible, although the conclusions as to age are deduced from data which are pretty generally recognised, namely, ligneous deposits, concentric circles, &c. The whole article is well worth transcribing, but we shall confine ourselves to the alleged facts.

It appears by Pomp. Mela, lib. iii. c. 3, that the Hercynian forest was a journey of sixty days,—'*dierum sexaginta iter occupans.*'

The baobab of Adasnon, by ingenious and plausible calculations, is proved to be 5150 years old, and the taxodium, (cypressus disticha) by similar reasonings, we may consider to be still older.—p. 527.

Strabo mentions a cypress in Persia, in girth as much as five men could span, and believed to be 2500 years old.—p. 572.

Evelyn mentions a mastic tree, measured by Sir F. Drake, which was thirty-four yards in circuit; and the tree in Brazil, which the Jesuits felled, was 120 feet in circumference and the trees in Congo, excavated into ships, that held 200 men each; and the platanus, by which Socrates used to swear; and another, in Lycia, which had a room in it eighty feet in compass, set with fountains, stately seats, tables, &c.—p. 572.

The largest English oak known, is that called Damoy's, in Dorsetshire: its circumference was sixty-eight feet. It was destroyed in 1755. The Boddington oak was fifty-four feet round. The Norbury oak, of Dr Platt, was forty-five feet round.—p. 576; note.

The largest tree, however, is the cypress of the village of St. Maria del Tuli, which is 118 feet in circumference, larger than the dragonnier of the Canary Islands, and all the baobabs of Africa. At Atlexo is a cypress tree, seventy-six feet in circumference. Humboldt mentions baobabs having a diameter of thirty feet. 'Le plus grand et le plus ancien des monumens organique de notre planete.—(See Tableau, vol. iii. p. 37,)—p. 577.

In the valley of Bujukdere, but three leagues from Constantinople, there grows a plane which recalls to our memory that which Pliny was made so celebrated. It is 150 feet round, and in it a cavity of eighty feet in circumference.—p. 571.

The walnut deserves an examination. The architect Scammozi says he saw, at St Nicholas, in Lorraine, a table, of a single plank of walnut, which was twenty-five feet broad, and on which Frederick III. gave a celebrated feast.—p. 578.

Humbolt mentions the chesnuts, as amongst the largest trees existing. Lysons measured the Testworth chesnut, in 1791, and made it forty-five feet three inches round. That at Hitchin Priory, Hertfordshire, in 1789, had a circumference of fourteen yards, at five feet from the ground. Brydone says he measured the Ætna chesnut, and so had Mr Glover, and separately, they made it exactly the same, 204 feet round.—p. 578, note.

Those (the yews) of the ancient abbey of Fountains, near Kipon, in Yorkshire, already known, in 1155. Pennant says, that in 1770 they were 1214 *lignes* in diameter, and, consequently, more than twelve centuries old.—p. 579.

Those (yews) of the churchyard of Crowhurst, in Surrey, on Evelyn's authority, were 1287 *lignes* in diameter. If, as is said, they still exist, they must be fourteen centuries and a half old.—p. 579.

Those (yews) of Fotheringay, in Scotland, in 1770, had a diameter of 2588 *lignes*, and, consequently, we must reckon them at from twenty-five to twenty-six centuries.—*Fortingal.*—p. 529.

Those (yews) of Brabourn Churchyard, in Kent, had in 1660, a diameter of 2588 *lignes*, and, if still living, must have attained a period of 3000 years!—p. 579.

But still I allow that the baobab, which is not a tree of hard wood, and which yet, according to Adasnon, reached the age of 5000 years, should make one cautious in reasoning about the age of trees, as connected with the softness or hardness of the wood.—p. 580.

The wax plant attains the height of 180 feet. Humbolt considers them as the loftiest of the vegetable world; but they are exceeded by the pines of California, some of which have grown to the immense height of 230 feet, and the Norfolk Island pines, (araucaria excelsa,) which measured 228 feet. In Barnett's Outlines of Botany a pine is said to have exceeded 400 feet, which is the height of St. Paul's. The spruce fir of Norway is said to attain from 150 to 200 feet in elevation. Measuring the pinus Douglasii, (timber whose bases are unequal being measured as the frustrum of a cone,) it gives 397 loads 6 feet of timber. Pina Lambertiana gives 429 loads, 14 feet!—p. 531, note.

Some of the trees of this class (branching endogenous trees) certainly attain a great age. Such is the famous dragon tree (dracœna draco) of the Franchi garden at Oratawa, in the island of Teneriffe, which was celebrated so far back as 1402, when the island was discovered, and was then an object of veneration to the people.—p. 581.

In a note on the preceding we find this sentence:—It grows in the garden of M. Franchi, in the little town of Outawn, now called Taura. In 1799 it measured forty-five feet round. Humboldt considers it, with the baobab, to be one of the oldest inhabitants of the earth. The dracœna, though cultivated in the Canaries, were originally from India. In the review of Humbolt, in the *Quarterly*, some objections are raised to the age he has given to this tree. Mr Mac William, in his Essay on the Dry Rot, says,—Many trees might be mentioned, in this and other countries, which bear sufficient testimony of being far above 1000 years old; and he gives reasons for believing that several trees now exist more than 3000 years old.—p. 581, note.

Mouth writing.—The editor of the Olive Branch, has received a letter from the Rev. Robert White, which the Rev. gentleman wrote with his mouth. Mr White was an officer in the U. S. army during the last war, and in a battle he had both his arms shot off by a cannon ball. Since then he has learned to write by holding the pen with his teeth, By perseverance, he has succeeded in what a writing master would call a bold, graceful hand.

Lotteries in England.—On the 11th of January, 1569, the first lottery in England was commenced to be drawn at the west door of St. Paul's Cathedral, and continued drawing day and night till the 6th of May following. There were 40,000 lots at 10*s.* each. The prizes consisted of the old and disused royal plate and trinkets—there were no blanks. The profits of the scheme amounted to about 20,000*l.* The last state lottery was drawn on the 18th of October 1826, so that this censurable mode of raising a revenue, continued in use in that country for 257 years. France has just announced her intention to follow the example of England, and abolish lotteries there, as Switzerland has recently done.

Force of Conscience. Plutarch tells a story of a Lacedemonian who had killed his father and escaped discovery; some time after, being in company, he darted his spear into a nest of swallows. When asked the reason of that unaccountable action, his answer was, 'that he thought those swallows were reproaching him with his father's death.' The oddness of this answer begat suspicion, discovery, conviction, and punishment.

Religion of the Dog.—The Rev. Henry Duncan, in his Philosophy of the Seasons, relates the following original anecdote of Burns:

'I well remember with what delight I listened to an interesting conversation which, while yet a schoolboy, I enjoyed an opportunity of hearing in my father's manse, between the poet Burns and another poet, my near relation, the amiable Blacklock. The subject was the fidelity of the dog. Burns took up the question with all the ardor and kindly feeling with which the conversation of that extraordinary man was so remarkably imbued. It was a subject well suited to call forth his powers; and, when handled by such a man, not less suited to interest the youthful fancy. The anecdotes by which it was illustrated have long escaped my memory; but there was one sentiment expressed by Burns with his own characteristic enthusiasm, which, as it threw a new light into my mind, I shall never forget. 'Man,' said he, is the God of the dog. He knows no other; he can understand no other; and see how he worships him! With what reverance he crouches at his feet; with what love he fawns upon him; with what dependance he looks up to him, and with what cheerful alacrity he obeys him. His whole soul is wrapped up in his God; and the powers and faculties of his nature are devoted to his service; and these powers and faculties are ennobled by the intercourse. Divines tell us that it ought to be just so with the Christian; but the dogs put the Christians to shame.'

Discovery in Central Africa. Dr Andrew Smith, who was sent out by the Cape of Good Hope Association into Central Africa, has recently presented to that body a very interesting account of his travels. The expedition under him, consisting of 50 persons, 150 head of cattle and horses, and 20 waggons, which started from Graaf Rniet on 12th August, 1834, returned in the spring of the present year, after penetrating to the latitude of 23 deg. 26 min. north. The mission became acquainted with members of 27 tribes, and had information of 16 others, and realised a very extensive and valuable collection in natural history, including 180 skins of new and rare quadrupeds, 3379 skins of new or rare birds, three barrels of snakes and lizards; one box of insects, three crocodiles, and two skeletons, 23 new and rare tortoises, 799 geological specimens, and one package of dried plants. They also ascertained that the Hottentot race was much more extended than has been hitherto believed, and that parties or communities belonging to it inhabit the interior as far at least as the inland lake, which they were told was not less than three weeks' journey to the north of the tropic of Capricorn.

NEW LATIN SCHOOL BOOKS, just published by CROCKER & BREWSTER, 47 Washington street, Boston.

ANDREWS' AND STODDARD'S LATIN GRAMMAR, second edition, for the use of Schools and colleges; by Prof. E. A. Andrews of Boston, and Professor S. Stoddard of Buffalo College, N. Y.; 1 v 12mo. Also, in 1 vol. 18mo, Questions to do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville, Bowdoin, Buffalo, and several other Colleges. The first edition of 2000 copies was disposed of in six months.

The following gentlemen, who have examined this work, have given favorable opinions respecting its merits, viz: Dr C. Beck, Professor of Latin in Harvard University; Profs. Kingsley, Woolsey, Olmstead and Gibbs, of Yale College, New Haven; Mr C. K. Dillaway and Mr F. Gardner, Masters in the Latin School, Boston; Rev. J. Penney, D. D. President of Hamilton College, New York; Prof. Wm. M. Holland, Washington College, Hartford, Ct.; Prof. A. Packard, Bowdoin College, Me; Prof. S. North, Hamilton College, New York; Hon. John Hall, Principal of the Ellington School, Ct; Prof. N. W. Fiske, Amherst College, Ms; Rev. Simeon Hart, Farmington, Ct; Mr Wm H. Shailer, Principal of the Connecticut Literary Institution, at Suffield; Rev. Lyman Colman, Principal of Burr Seminary, Manchester, Vt; also by the American Quarterly Register, New York Observer, Biblical Repository, Boston Recorder, and Portland Christian Mirror.

ANDREWS' LATIN READER. The first part of Jacobs and Doring's Latin Reader, adapted to Andrews and Stoddard's Latin Grammar, by Prof. E. A Andrews.

ANDREWS' LATIN LESSONS. First Lessons in Latin, or an Introductoin to Andrews' and Stoddard's Latin Grammar, by Prof. E. A. Andrews.

ANDREWS' LATIN EXERCISES. Preparing for publication, Exercises on Syntax adapted to Andrews and Stoddard's Latin Grammar, by Prof. E. A. Andrews. 3 t

---

SPARK'S BIOGRAPHY, Vol. 7.—Containing the Life of Sir William Phipps, by Francis Bowen—The Life of General Putnam, by O. W. B. Peabody, Esq.—The life of Lucretia Maria Davidson, by Miss Sedgwick—The Life of David Rittenhouse, by James Renwick—this day published and for sale by WEEKS, JORDAN & CO. m 25

JACKSON'S MEMOIR.

MEMOIRS of James Jackson Jr. by his Father, with Reminiscences, by a Fellow Student. For sale at the Literary Rooms, WEEKS, JORDAN &Co. m 18

GREENWOOD'S COLLECTION.

GREENWOOD'S Collection of Psalms and Hymns in every style of binding, fancy and plain, for sale at the Literary Rooms, 121 Washington St, WEEKS, JORDAN &Co. m 18

THE GAME OF LIFE.

THIS day published, 'The Game of Life, or the Chess]Players, a drawing by Retzsch, explained according to Hints from himself, by C. Borr von Wiltitz.—Republished for the Warren Street Chapel, by WEEKS, JORDAN & CO. Literary Rooms 121 Wasington St. m 18.

JAMES MUNROE & CO have for sale New Views of Christianity, Society and the Church. By O. A. Brownson.

'Mr Brownson's book will suffer, so far as its circulation is concerned from the real novelty of some of the speculations contained therein, and still more, as we suspect, from the title-page, and from the novel application throughout the body of the work of a few terms, such as *spiritualism*, *materialism* and *atonement*, which have the effect to give to the whole discussion a strange and foreign air. In this we think the author has erred, in common with other able writers among us,—not in the originality and freedom of his speculations, for that could not be helped, but in a willingness to seem very original and free though at the hazard of losing the sympathies of the public. * * * We are aware however, that his own account of the matter as given in the preface is so discriminating and unpretending, that it must do not a little to disarm the prejudice of which we have spoken. * * * One thing, however, we will say, in justice to the author. Those ever who are most convinced of the unsoundness or fancifulness of his general doctrines, will be as ready as any to acknowledge the ability, eloquence and earnest feeling expended in its exposition and defence.—*Christian Examiner for March.*

'We were prepared for something good from Mr Brownson, but this work has far exceeded our expectations. While in eloquence of style, it equals the writings of the Abbe de la Menais and Victor Cousin, it surpasses the first in philosophic depth and the last in condensation.—*Western Messenger, for March.*

'It is quite refreshing to see a subject of such general interest as religion taken up in a philosophical manner,—as we take up Art or Science.

The work before us is written for scholars. It is therefore in Scientific language. But it has no obscurity or vagueness of expression. * * The author seems to be fairly aside if not above sectarian ground. He writes like a layman, not like a theologian: and his work is adapted to laymen as well as theologians. And with laymen it will have weight. It really seems to be time for men to understand that religion even as a science, is not the monopoly of a single class; but that it belongs to all, and especially to the philosophic thinker and the man of common sense. This work addresses all sects on the same ground not setting up one against or over another. We advise all scientific Christians at least, and all infidels to read it.—*American Monthly Magazine.*

ELINOR FULTON—3 EXPERIMENTS.

THIS day published at the Literary Rooms, 121 Washington street,

ELINOR FULTON, a Sequel to the Three Experiments of Living.

THREE EXPERIMENTS OF LIVING, of which more than 22,000 have already been sold.

m 25 WEEKS, JORDAN & CO.

BOSTON PUBLICATION OEFICE OF KNICKERBOCKER Magazine

Waldie's Select Library of best New Books weekly at $5.

Lady's Book and American Lady's Magazine

Religious Magazine and Family Miscellany at $2

Le Litterateur Francais—weekly Newspapaer for learners and proficients in French at only $2.

WEEKS, JORDAN & CO. 121 Washington st. m 25

THE BOOK OF SAINT NICHOLAS, translated from the Dutch; Homer, translated by Alexander Pope; in 3 vols, received by JAMES MUNROE & CO. 134 Washington st. m 25

PALFREY'S LECTURES.

JAMES MUNROE & CO. (Boston, Mass.) propose to publish by subscription, Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

The work will consist of four volumes 8vo, the subjects being arranged as follows;

Vol. I. The Last Four Books of the Pentateuch. The authenticity of the books will be discussed, with the evidences of the mission of Moses, and the character and objects of his Law.

Vol. II. Genesis, the Early Prophets, and Chronicles.

This volume will treat of the records of primitive and patriarchal times, of the national history under the Judges and Kings, and of the relation of the books of Samuel and Kings to those of Chronicles.

Vol. III. The Later History and Later Prophets.

Here will be examined the question of prophetical inspiration, in connection with an account of the literary history and contents of the several books of the later Prophets, and a detailed exposition of some important passages.

Vol. IV. The remainder of the Canonical and Apocryphal Writings.

Among the contents of this volume will be, a continuation of the Jewish history down to the Christian era, and a particular notice of Psalms which are quoted in the New Testament.

References and criticisms, introducing the ancient languages, will, as much as possible, be thrown into notes, leaving the body of the page suitable for the use of general readers.

The volumes will be published successively, consisting each of between four hundred and fifty and five hundred pages, printed on fine paper, in a handsome pica type, and neatly bound in cloth. They will be furnished to subscribers at the price of two dollars and a half for each volume.

From the expense necessarily attending the publication of a work of this class, it must be obvious that it cannot be issued, unless it shall receive patronage.

Subscriptions received at the Bookstore of James Munroe & Company, No 134 Washington st. f 25

GREENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a copartnership under the firm of WHIPPLE & DAMRELL for the transaction of the Printing and Bookselling business and have taken the store lately occupied by Mr William Pierce No 9 Cornhill where a general assortment of Books and Stationary may be found.

The former customers of Mr Peirce and the public generally are respectfully invited to call.

JAMES K. WHIPPLE.

m 18 WILLIAM S. DAMRELL.

THE NEW TESTAMENT, arranged in Historical and Chronological order, with copious Notes, on the principal subjects in Theology; the Gospels, on the basis of the harmonies of Lightfoot, Doddridge, Pilkinton, Newcome, Micheals; the account of the Resurrection, on the authorities of West, Townsend, and Cranfield; the Epistles are inserted in their places, and divided according to the Apostle's Argument. By the Rev. Geo. Townsend, M. A. Prebendary of Durham, and Vicar of Northallerton. The whole revised, divided in paragraphs, punctuated according to the best critical texts, the italic words re-examined, passages and words, of doubtful authority, marked, a choice and copious selection of parrallel passages given, &c. By the Rev. T. W. Coit, D. D., President of Transylvania University: just received and for sale by JAMES MUNROE & CO., 134 Washington street. f 25

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

JUST published by JAMES MUNROE & CO. 134 Washington st. 'A Review of Atheism, by Noah Worcester D. D.' being No. 113 of the Tracts of the A. U. A.

YOUNG LADY'S FRIEND.—'No book was ever more needed than this: none more calculated to be useful: none can be more so. Written in a plain and easy style, a vein of elevated morality runs through its pages, and consecrates, what might sometimes seem trivialities, by their connection with Christian courtesy. Mrs Farrar has deserved well of her country, especially of her country's daughters. Her standard of manners is high, but with her, manners is but an indication of character. Such manners are not to be taught except through the heart and understanding. Her politeness is Christian politeness, her ladies are not mere ladies, but immortals. Buy the book, ye who have daughters or sisters, or are daughters or sisters. Read it. Study it. It is worth your while. From directing the intellect and heart up, or if you please, down to the important matter of behavior at table, she descends with a grace which shows that in her estimation, all are parts of one harmonious whole, 'a perfect woman nobly planned.' Such being the character of the book, it needs only to be known to be read, and only be studied to improve.'—*New Hampshire Sentinel.*

The above valuable and popular work, which has run through 3 editions of 5000 copies in a few weeks is for sale by WEEKS, JORDAN & CO., Literary Rooms, 121 Washington st. f 25

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

The publishers present this work to the notice and patronage of the public, in the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The able of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance. In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

This day published by the American Stationer's Company, No. 19 School Street. Price $1 single, $10 per dozen j 28

WORCESTER'S READING BOOKS.—1. WORCESTER'S SECOND BOOK FOR READING ANDSPELLING.

Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to children; and to them it is sufficient to say, that the *Second Book* has the same attractive character as the *First*.

II. A THIRD BOOK FOR READING AND SPELLING; with simple Rules and Instructions for avoiding common Errors. By Samuel Worcester.

The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

One of the most useful reading books that has yet appeared. We recuommend teachers and parents to give it an early examination.—*American Traveller*

We think it a *valuable* acquisition to the young scholar, both as a monitor for the correction of errors in reading and pronouncing, as well as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Morning Post.*

III. FOURTH BOOK OF LESSONS FOR READING, with Rules and Instructions. By Samuel Worcester.

From the Annals of Education.

It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading, and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books, is to make reading a *study* in our schools, instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuaed to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed excellent. His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

From Ebenezer Baily, Principal of the Young Ladies' High School, Boston; Author of 'Young Ladies' Class Book,' and 'First Lessons in Algebra.'

I have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.

From the Rev. James W. Poland Teacher of Youth.

Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson, a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget the substance of it. The errors noticed at the close of each lesson, together with the questions, fix the attention still more, and afford both interest and instruction. I sincerely hope that many teachers of youth will be induced to give both books a candid examination; after which, I think they will not hesitate to give their decided preference.

From Rev. James Culbertson, Rev. G. C. Sedgwick, W. Buell, Esq. and John M. Howe, (Principal McIntyre Free School,) Zanesville, Ohio.

We have examined Worcester's Reading Books, and think them the most useful reading books that have yet appeared. They are a valuable acquisition to the young scholar, both as a monitor for the correction of reading and pronouncing, and as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character. We recommend to parents and teachers to give them early examination.

The above series of Reading Books, is particularly recommended as worthy of the attention of Teachers and School Committees, as they are precisely adapted to the wants of our Common Schools and Academies.

Published by CHAS. J. HENDEE, and for sale by the Booksellers in all parts of the U. States o 29 tf

---

THE ELECTRA OF SOPHOCLES, with notes, for the use or colleges in the United States, by T. D. Woolsey, Professor of Greek in Yale College; the Promethus of Æschylus with notes, for the use of colleges in the United States, by T. D. Woolsey, Professor of Greek in Yale College; this day published by JAMES MUNROE & CO. opposite School Street. m 4

WORDSWORTH'S Poetical Works. This day published by JAMES MUNROE & CO. The complete Poetical Works of William Wordsworth: together with a Description of the country of the Lakes in the North of England, now first published with his Works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania, Royal 8vo pp. 575.

Our present purpose is simply and heartily to recommend Professor Reed's edition of Wordsworth, as one which does justice to the poets, and is calculated to satisfy the not easily satisfied wishes of the many, who love and revere him. It is, what it professes to be, a complete edition of his poetical works, such as might be sought for in vain in his own country, and contains also his prefaces and essays, his beautiful description of the Lakes, and his Essay upon Epitaphs. The Editor has performed his part in a most judicious manner, and in the true spirit of one 'who claims to have brought to the task an affectionate solicitude for every verse in the volume. He has given us the pure text, and has interspersed, with the poet's own notes, a few, and but very few others, which consist 'almost entirely of illustrative passages from the writings of those with whom Mr Wordsworth would most willingly find his name associated.' The poems which were lately published under the title of 'Yarrow Revisited, and other poems,' are placed in their appropriate divisions, as the poets himself would have arranged them. The publishers may challenge for themselves a full portion of praise, for having sent forth a book which contest credit on the American press. Since we received it, we have read a considerable portion of its contents, and accustomed as we are to proofsheets, and familiar as we are with the author, we have not yet detected a typographical error. The page is clean and bright; and the type is as clear and large as eyes can wish. We have seldom seen a book which has given us so much pleasure. Christian Examiner, No. 79.

134 Washington st. opposite School st. m 11

CHANNING'S SERMON. This day published by James Munroe and Co. The Sunday School, a Discourse, pronounced before the Sunday School Society, by Wm. E. Channing; price 12 cents.

TO TEACHERS. James Munroe & Co. have this day published a collection of French and English Phrases and Dialogues, compiled chiefly upon the basis of Bellenger's French Phrase Book, which, within a short time, has passed through eighteen editions, in Paris. This work, on account of the simplicity of its arrangement, is peculiarly adapted to those just commencing the study of French. Instructers are invited to call and examine the work for themselves. 134 Washington st. mar 11

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 19 Water Street, Boston.

CHANDLER ROBBINS, Editor.

Terms.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

MINOT PRATT, PRINTER.